

SEVEN  
QUESTIONS  
OF THE  
SABBATH

BRIEFLY DISPUTED,  
after the manner of the  
SCHOOLS.

Wherein such cases, and scruples, as are  
*incident to this subject, are cleared, and resolved,*

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By GILBERT IRONSIDE B. D.

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HEB. 4. 9. 10. 11.

There remaineth therefore a Rest to the people of God. For he that is  
entred into his rest, hath also ceased from his owne works, as God did  
from his. Let us study therefore to enter into that Rest. &c.

*Ἀποκρίσεις τῶν ἀγαθῶν ἐστὶν, καὶ οὐ δάκρυος ἡ ὑπελπιμένη.*  
*Iust. Mart. dial. cum Try.*



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TO THE MOST  
REVEREND FATHER  
IN GOD

WILLIAM

by Divine providence  
LORD ARCH-BISHOP OF  
CANTERBURY His Grace,  
Primate of all *England*, and Metropolitane,  
CHANCELLOUR of the University of  
OXFORD, and one of his MAJESTIES  
*Most Honourable Privy Councell.*



*I* M *that is weake in the Faith re-* Rom. 14.1.  
*ceive you, but not unto doubtfull*  
*disputations; saith the Apostle.*

It may please your GRACE  
to remember, that the Church of Rome, was  
at this time like the Moone when shee is  
orient, illustrious for her faith, spoken of  
A 2 through



## THE EPISTLE

Rom. 1. 8.

through the whole world, shining in all Christian piety, and made gloriously red with the blood of her Martyrs. Yet was there a duskie mist raised about her, which did much obscure her glory. For though she erred not in fundamentalls, as did the Church of *Corinth* in the article of the resurrection; nor with the Church of *Galatia*, mixed the Law with the Gospell, as if Christian religion were an extract of both, as the Socinians at this day; yet in things of lesse consequence God permitted, the envious man to sow the seeds of contention in this goodly field, till as so many *Ishmaels*, every mans hand was against every man.

Gen. 16. 12.

The things in question were (if any can be such in the time of the Gospell; of which no sober man doubts) of an indifferent nature, as meats and daies; the parties contending were the strong, and the weake in faith, the manner of the contention amounted unto a Schisme, whilst the strong rejected the weake with scorne, and contempt; and the weake fell to their common ward of judging  
and

## D E D I C A T O R I E.

and condemning the strong. It was therefore high time for the Apostle to put to his hand; he is a master-builder, and knowes that a house divided cannot stand; of all things therefore hee laboured to procure amongst them a settled peace; since, as <sup>a</sup> *Tertullian* saith, the Churches peace is to Satan, the old enemy thereof, a continuall warre. Now the way which the Apostle takes in the worke, is such, as never failes of its effect, the way of knowledge, and the way of love; a mutuall receiving of one another into a good opinion, and a moderate discussing of the points in controversy. This latter will doe little good without the former, for till we can be content to receiue one another as brethren, wee shall never satisfie one another as Divines. Till this, Victory will be fought, not Truth; and as <sup>b</sup> *St Augustine* notes of *Gaudentius* the Donatist in his time, though he knewe not how to answer, yet he knew not how to hold his peace. It is well observed, that there is *Discordia personarum*, as well as *opinionum*, Schisme is commonly more in the man

<sup>a</sup> *Inueniat vos diabolus munitos; & concordia armatos, quia pax vestra bellum est illi. Tert: ad Martyres.*

<sup>b</sup> *Se nec respondere nec tacere potuisse. Aug. Retract. 1. cap. 49.*



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*Discordia fieri potest, ut vel nullum sit peccatum vel saltem veniale, quando quis probabiliter existimet non esse bonum quod alter vult.*  
Greg. Valen.

then in his tenents, in the heart of the Schismaticque, then in the discord of his judgement. That men should not dissent in opinions, is not to bee expected; the Angells doe thus differ, as the Schoolemen teach. This therefore is no sinne, unlesse we become un-  
decently pertinacious; nay, when the heart it selfe is growne Schismaticall, the sinne is the lesse, while we proceed not to definitive sentences against our opposites. But how difficult, and almost unpossable a thing it is, to be thus temperate, the continually interrupted peace of the Church in all ages hath made too-too apparent; especially in the weaklings here spoken of, whose religion hath much more of zeale, then of knowledge. For that the Church should consist of none, but of strong, is an *Utopian* fancie of the perfectists, whose Church is a Moone without spots; a family, in which are no children; a firmament, in which are no starres, but of the first magnitude. The true Church of Christ ever was, and will be a mixt congregation; in this, like *Nebuchadnezers* Image, which had  
mixed

## DEDICATORIE.

mixed feet of clay and Iron. There remaineth therefore the Apostles other remedy, which is not only to receive them into our hearts, but to support them also with our hands, whilst with the one eye we looke upon their persons, with the other upon their opinions, bringing these into publique light, (for commonly they lurke in corners) and the touchstone of disputations.<sup>a</sup> *Suspecta esse debuit, quæ* <sup>a Tertullian;</sup> *vult occludi*: that doctrine justly deserves to be suspected, which desires to be concealed. But herein also the Apostle directs us by a distinction; for some disputations are perplext, and perplexing; others not so, but serve to cleare the Vnderstanding, & settle the Conscience. The former sort have ever been the bane of the Church, a worme bred in religion, and eating out the very bowels thereof. To repress these kinds of disputes, & to confine turbulent searching witts, hath ever been the wisdom of the Church. Such wranglings the Apostle doth even abhorre, as fitter for the Schooles of Heathens, then of Christians;<sup>2 Tim, 2. 23.</sup> being (how profound soever they seeme)



# THE EPISTLE

seeme) foolish and unlearned, good only to beget new janglings, filling the Church with disputing, not edifying. Such therefore were ever dangerous, ending alwaies in greater hazard, saith <sup>a</sup> *Isidore the Pelusote*: neither are they more dangerous, then endlesse; for difficulties assoyle not doubts, as the same <sup>b</sup> Father gives the reason,

<sup>a</sup> Τὸ κινδυνεύειν ἐν τοῖς ζητήσεσιν μόνον.  
*Isid. Pel. ad Theo. Scholasticum Ep. 93.*  
<sup>b</sup> ἐν δὲ πρὸς ἀπορροὺς ἀπίστων.  
*Ad Alipium. Epist. 97.*

Questions of this kind are raised, either about fundamentals, wherein our faith stands, as the Temple upon her pillars; and miserable is that Church, whose foundations are shaken; things of this kinde ought to be beleaved, not disputed; and herein we should gladly give the hand to them of Rome, were the decisions of the *Tridentine* Fathers, the decisions of the *Catholique Church*, or consonant thereunto: Or about the secret things of Gods counsell, the *Quòd sit* whereof is indeed revealed, the *Quomodò sit* not so, in which *viam quietativam intellectus*, as *Pennottus* calls it, like the North-west passage long since promised, no man as yet hath ever found. The latter kind of disputes concerne  
either

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either the publique peace of the Church, or the outward practice of Christianity, in both which is seene Sathans malice, casting scruples into mens consciences: and the vanity of some spirits, who applaud themselves, saying, with the Fly upon the Chariot, what a dust doe we raise? The disputing of points of this nature against such as these is most necessary; especially if God be pleased to give men tractable hearts, not to withhold the truth in unrighteousnesse. For though they be things in themselves of lesse importance, yet from such trifles (as they seeme) flourishing Churches and States haue been much impayred.

No better worke therefore can be undertaken, then is the dis-entangling of the conscience; every scruple therein being like a thorne in the foot, much hindring our progresse. or a mote in the very eye of the soule, of all parts the most tender, not suffering without anguish the least molestation. Perhaps it is not alwaies a sinne (saith Gerson) to goe against the feares, and scruples of our minds,

*scrupulus  
conscientie  
est, quando  
mens dubia  
vacillat, nes-  
ciens quid me-  
lius, semper  
parata facere  
quod sciverit  
Deo gratum;  
& contra istum  
scrupulum  
seu timorem  
facere, non  
semper est  
peccatum: li-  
cet talis scrup-  
ulus sit val-  
de periculosus  
& quantum  
feri potest,  
extinguendus.  
Gers. com-  
pend. Theol.*



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minds, provided we be ever ready to embrace Truth made known unto us; yet such scruples certainly are very dangerous, & by all meanes to be extinguished. And good reason; for as a carelesse conscience begets presumption; so a scrupulous, desperation. A too large conscience calleth evill good, and a too streightned calleth good evill. The former sort sticks at nothing; and herein haue a kind of advantage, for by this meanes they erre not in things indifferent; but the latter start at every thing, and are therefore more often wounded, if ever whole.

*Conscientia  
tūm nimis lar-  
ga, tūm nimis  
stricta caven-  
da; nimis lar-  
ga generat  
presumptio-  
nem, nimis  
stricta despe-  
rationem; ni-  
mis larga fre-  
quenter dicit  
malum bo-  
num; nimis  
stricta bonum  
malum; nimis  
larga de nullo  
remor sum ha-  
bet, & ideo  
in rebus  
admodum  
variis peccat  
&c. Gerlib.*

The peace also of the Church is to be va-  
lued at the highest rate; for it is with her as  
with the civil State, all the contentments of a  
Kingdome are nothing, if peace be wanting.

That these questions of the *Sabbath* are  
things of this nature, many haue long since  
complained, and Your GRACE doth easily  
discerne. For notwithstanding the *Sabbath*-  
arian tenents, for the most part thereof, be  
meere novelties, unknowne even unto our  
Martyrs in the daies of *Queene Mary*, and

were

## DEDICATORY.

were but timorously set afoot by their first masters; yet how deeply they are now rooted, who seeth not? and how the hearts of men are thereby alien'd one from another? how such, as dare contradict them, are made even Anathema; all religion being reduced to this one head, the observation of the Sabbath: How a manifest schisme is raised thereby (so farre at least, as for feare of Authority men dare adventure) a weake eye may discern. So dangerous hath been the long connivence of the Church, and silence of her sonnes; whilst some have undervalued these questions, as too meane spéculations for men of great abilities to be ingaged in: others have been contented to see well-affected people to be drawn on in Religion by this holy fraud. But what the issue of both haue been, experience hath now discovered; for *Miloes*-suckling is become an Oxe; and the twig, that might haue been snapt in sunder, is growne a sturdy Oake. For my owne part, I well hoped to haue stood upon the Hill, and beheld this skirmish in the Vally, being indeed every



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\* 1. Sam. 10.  
22.

way unfurnished for such a service. But it hath pleased God to dispose otherwise; that which I did, partly for my exercise, but chiefly satisfaction, being found as \* *Saul* hid amongst the stuffe: or (to compare the least thing with the greatest) as they say St *Gregory* was discovered in the Merchants warehouse. I have notwithstanding at length with my best alacrity committed it unto publike view, most humbly beseeching Your GRACE to receive both the Worke, and the Author into your Patronage and protection. The great Bishop and Sheeheard of our soules multiply his choicest Favours upon Your GRACE: and by and through Your GRACE upon his poore Church, untill that pretious oyntment, composed not of sweet spices, but of Gods holy spirit, flow from the head of our *Aaron* even unto the skirts of his clothing; which shall be the daily prayer of

Your Graces

*most humbly devoted*

G. IRONSIDE.





## TO THE READER.

**G**OOD Christian Reader expect not to be courted with fruitlesse Apologies; I desire only to informe thee concerning this present Treatise, which is now thine. That which I intended, whē my thoughts first looked this way, was my owne satisfaction. For though I were not a stranger to these Questions, nor tooke up these tenents by occasion of the Kings Declaration (an asser- sion fastned upon many an honest man) but had declared my selfe therein for many yeares before, as some who are contrary-minded can beare me witnesse: Yet when of late they fell into agitation, I confesse the strange confi- dence of most, the resolute sufferings of some began to stagger me. For I conceived, that I had not suffici- ently searched, and that something surely had escaped me; else it was (I thought) not possible, that men of good apprehensions

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apprehensions, honest dispositions, and well qualified with sundry parts of learning should not only stick at them, but oppose them also even with hazard. This was the cause why I not only weighed such arguments, as Treatises of this nature afforded: but such also as either my selfe could frame, or my poore slender reading help me unto. This I held fit to acquaint thee with, least thou shouldst perhaps think that I affected a Sciomachy or Umbratious skirmish, making a great shew of arguments only to make a greater shew of answers. But God knowes I intended herein satisfaction, not ostentation; to see what might be as well, as what was already said. To which purpose I have also faithfully related the reasons of our Adversaries, and added such weight unto them by pressing them home, as my weak understanding inabled me without partiality, desiring only light, which I alwaies professed to follow, if they afforded any. But here if I have at any time for pities sake left untouched certaine places of Scripture, miserably tortured, I feare wilfully wrested, (a common and great fault in them with whom we deale) let me be pardoned this injury. Shews and flourishes, which an Artist may convey into a well pen'd discourse, may goe for convincing evidences amongst the vulgar. He deserves not the name of a Scholar or Orator that cannot by this meanes make any Paradox extreamly probable; for it is not easy for a common eye to distinguish shadowes from substances, especially when they are wrapt up together under the specious titles of piety. And this was the only reason of my method, which being that of the Schooles is  
of



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of all others (if used with sobriety) most satisfying. It is not then the pleasing of thy fancy with quaint language, and apt cadences of words: nor the drawing of thy affections with pathetical exclamations of holinesse, religion &c. nor appeales to mens consciences, by which they are artificilly caught before encountred, which I intended; to such straines I professe my selfe a stranger; but the unmasking of all apparences, and discovery of naked truth. And here let no man be offended, if I speak freely, that I have not found any convincing prooffe in any point of their doctrine, wherein we differ, either out of the word of God, or well governed reason. It is therefore to be feared, that men seek themselves, not truth herein. And sure selfe-seeking is more waies then one, not only the desire of profit, preferment, favour, greatnesse; but those poorer phantasmes of popularity, opinion of being the un-erring Rabbies in the Church, or making good a side hunted after makes us guilty thereof. And amongst therest there is no such selfe-seeking as singularity, if the Schoolemen have given us its true characters; amongst others these. To loath common resolutions already given; to appropriate to our selves the infallibility of our Doctors and Doctrines; to take more delight in oppugning our adversaries, then reconciling of controversies. If this be singularity, and singularity selfe-seeking it is easily seen who seek themselves. For not to speak of the two latter Characters, which are as the proper passions of our Sabbatharians, I will only relate what you may read in Mr Sprint concerning the first. "In this controversy (saith he) those reverend and goodly wri-

ters



## To the Reader.

*Mavult curiositas querere  
inveniendā,  
quā inventa  
intelligere. ib.*

"ter, living in the times next above us were of more re-  
"misse and weak judgements: but those of latter daies  
"more sincere and strict; God as it were rewarding the  
"paines and diligence of every age with revealing some  
"part of truth. The which thing as he did to them of o-  
"ther times before, revealing unto them sundry truths,  
"wherewith their predecessors never were acquainted: so  
"dealt he with the Primitive Fathers in their severall  
"times, and so perhaps he will doe with them that follow  
"us. So he hath done to this age of ours; and as he hath  
"done it in sundry other truths, so also in this of the  
Christian Sabbath. Singularity it seemes is a curious  
fancy, which chuseth rather to invent new, then to un-  
derstand those Tenents which are already received. Such  
(I confesse) was my ignorance as to beleve that all ne-  
cessary truths had been sufficiently revealed; as for un-  
necessary revelations we bequeath them to such Phana-  
tique spirits as affect them. My opinion also was, that  
those Pillars of our Church, that liv'd in the former age  
next above us in whom might be discerned the very spi-  
rit of Elias, had been no weak, remisse, unsincere (or to  
speak plain) prophane Gospellers. Sit studium solius ve-  
ritatis absq; fermento vanitatis, Let truth alone be  
studied, and all leaven of vanity avoided. But it hath  
been an ill lesson instill'd into the heads of young Stu-  
dents by those that were heretofore the great leaders of  
the Disciplinarians, that howsoever the Ceremonies of  
the Church were in themselves tollerable, yet no way to  
be used by such as had preached against them. And the  
reason was as good, as the Doctrine, lest the people see-  
ing

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ing them in an error in this, should believe them in nothing else, therefore needs must w<sup>e</sup> magnify all our dictats whatsoever. But first, the supposition of the peoples scandalized infidelity is a meer fiction; was S<sup>r</sup> Peters doctrine the worse thought of, because his error was reprov<sup>d</sup> by S<sup>r</sup> Paul? Are the errors of Origen, Tertullian, Cyprian, or any other of the ancient Fathers prejudiciall to their other truths? But suppose the people should thus stumble, must we therefore pertinaciously adhere to our mis-opinions though but in Ceremonies? Surely then they were not wise, whosoever wrote Retractations. The best that is, may possibly be mistaken, and if so let God have the honour of our humility. To have erred may be the shame of our naturall frailty: but to acknowledge our errors is the praise of our Christian ingenuity, and to reforme them our glory. I speak not this out of any hope conceived that this poore piece of mine should prevaile with any in this kind. It is storied that when Philo the Jew was sent to Cajus the Emperour in behalfe of his nation against the Greekes, that Appian who was sent by the Greeks against the Jewes spake first, and the Emperour was so enraged by Appian, that Philo was commanded out of his sight unheard. Retractatio Augustini non inhonoravit eum, nec authoritatis dictorum suorum robur evertit. Gers.

It will be heer not much unlike save that Philo the Jew Διακλέσθαι δ' αὐτὸν Γαίον καθ' ὅσον ἐκ- ποδῶν ἀπαλ- λῆν. hath first spoken; our Sabbatharians have filled the eares Euseb. lib. 2. c. 5. of our people these many yeares, and hearts fore-stalled with prejudice are unteachable saith S. Augustin. I shall therefore think I am well dealt with, if this be not avoided as a prohibited book (for this Jesuited trick is also taken up) but most happy, if I may escape that which

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the



## To the Reader.

\* Psal. 57. 4. *the \* Psalmist stiles, and I have already felt to be sharper then fwords. If any list to be contentious (a book in Print is at every mans mercy) if his arguments be gotten in his spleen, be prosecuted by his passions, till they conclude in evill speakings, in some corner-creeping or scurrilous invectives fitter for a Player then Divine, let him know his answer shall be contempt. But if any will be pleased in the spirit of meeknesse to shew me a better way, I trust I shall neither be so wayward, as to take it amisse: nor so weak as not to profit by him. My only suit unto thee (Christian Reader) is, that thou peruse it with as single an eye, as the heart was sincere from whence it proceeded. Vpon this condition I bid thee heartily Farewell.*

Thine in the truth of the Gospell  
of Christ Iesus.

GILBERT IRONSIDE.





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whole, set forth a short declaration of both the  
opinions and reasons in these several questions.





# THE PROEME

containing the partition of  
*the whole Work.*

**I**F the questions of the Sabbath some are fundamentall, serving as pillars to support the rest; others are lesse principall, and subordinate, and are the Corollaries of the former. Those of the first kinde are two; the one, concerning the originall, and institution of the Sabbath, whether it were givento *Adam* in Paradise, or to *Moses*, when Israell came into the Wildernesse: the other, of the morality of the letter it selfe, as it is expressed in the decalogue; for by this it will appeare, whom the Law-giver intended to bind thereby, and how long; as also, what be the severall shadowes, and ceremonies contained therein. Those disputes of the latter kind are such, as are raised about the Christian mans Feast,

D or

or Holy-day; for this our late Sabbatharians haue of themselves (the Scripture being in a manner silent) squared in all proportions to the Iewish Sabbath, both for doctrine, and practice, and in a sort confounded them. Here therefore we must enquire, first, *quid nominis*, what name is proper, or at least most suitable thereunto: Secondly, *quid rei*, what this Sabbath is in it selfe, and its owne nature. And because it may undergoe a twofold consideration; the one, as it is a day, and portion of our time: the other, as it is the Lords day, dedicated to his use, and service; it is necessary in the next place, to enquire of the dimensions of this day; of what duration, & continuance of time it must be; & then considered *quatenus* the Lords, two things offer themselves to be considered; first, by what authority it came to be instituted, & imposed upon the Church of Christ; and secondly, how it ought to be celebrated, & observed by us. The latter doth also divide it selfe; for there being two things, which concur to the nature and being of a Sabbath; first, the outward rest of the Body, or cessation from works, which we may call the materiall part; secondly, the duties of holinesse, wherein consists the life, and spirit of the observation, wee must examine both what that rest is, which is enjoyned; and what are those holy duties, which are commanded.



CAP. I.

*Wherein the first question is proposed, with the arguments seeming to prove the Sabbath to be as ancient, as Adam in paradise.*

**A**S in the maladies of the body, the symptoms are removed, when the roote of the disease is purged out: so our errors (the only sicknesse of our minds) are reformed, when the foundations, on which they are built, are overthrowne. Our first question therefore is, when the Sabbath had its originall; whether it were commanded Adam, and the Patriarches immediatly from God himselfe in the beginning; or only to the Israelites in the wildernesse, by the ministry of *Moses*. The former tenent seemeth to have many evidences, both from Scripture, from reason, and from the authority of many of the Learned.

First, from the words of *Moses*, *So God blessed the seventh day, and sanctified it, because in it hee rested from all his works*, an argument may be framed thus. The resting of God from all his works, and the blessing and sanctifying of the Sabbath, were coetaneous; for when *Moses* saith, *So God blessed*, he refers us both to the reason *why*, and the time *when*, and the manner *how* the Sabbath was first instituted: but God rested from all his works immediatly from the Creation, while *Adam* was yet in Paradise, therefore, im-

mediatly from the Creation God blessed, and sanctified the Sabbath day.

Gen. 1. 14. Secondly, in the same Scripture, God said, let there be lights in the firmament for signes, and for seasons, for daies, and for yeares; in which place the word in the Originall signifieth holy convocations. From whence thus. As soone as there was Sunne, and Moone, there were times appointed for holy convocations; for this was one maine end of their Creation. But the Sunne and Moone were from the beginning, therefore from the beginning there were times appointed for holy Convocations, therefore the Sabbath---

Heb. 4. 3. 4. Thirdly, from the words of the Apostle, who seemeth to Comment upon the words of Moses, *As I have sworne in my wrath, if they shall enter into my rest, although the works were finished from the foundation.* When the works were finished, a rest was appointed for Gods people: but the works of God creating the world were finished from the foundation, therefore from the foundation was a rest, or Sabbath appointed Gods people.

a Nondum lata erat lex, sed Sabbathum jam servabatur. Bar. l. i. c. 4. Fourthly, Moses could not haue spoken of the Sabbath unto the Israelites in the Wildernesse, as of a thing well known and practised, unlesse the Sabbath had been observed by them, & their fore fathers, before their coming thither; but Moses doth thus speake unto them of the Sabbath in the wildernesse, before the Law was given in Sinai; *To morrow is the rest of the holy Sabbath unto the Lord; and the seventh day, which is the Sabbath.* Where note, that first he calls



calls it the *holy Sabbath*. Secondly, he saith, it is *the Sabbath*; but unles it had been already instituted, it could neither be holy, nor be at all; therefore &c.

Fifthly, that which was observed by Noah, at the time of the flood, was doubtlesse observed of him before the Flood, and so from the begining; but the Sabbath was religiously observed by *Noah*, in the time of the flood. For having sent out the dove, and shee returning, finding no rest for the sole of her foot, he abode other seven daies, and afterward other seven daies: therefore &c.

Sixtly, that which *Iob*, and his children observed, was long in use before Israell came into the Wildernesse; for all agree, that *Iob* was descended either from *Shem* or from *Nahor*, or from *Ishmaell*; and *O.rigen* affirmes, that *Moses* wrote that story: but *Iob* and his children kept holy the Sabbath day, for there was a day, *c* (saith the Text) wherein came the sons of God to present themselves before the Lord; these sons of God, are *Iob* and his children; and this day, the Sabbath (saith *d Pineda* the Iesuit) therefore &c.

*b Moses magnus homo non ita scripsit quemadmodum Diabolus locutus est, sed decetius, utpote devotus Dei famulus.*  
*Orig. in v. 11. c. 1.*  
*c Iob. 1. 6.*  
*d In cap. 1.*

Seventhly, that which hath ever been the boundary of the weeke, was ever from the begining: but the Sabbath hath ever been the boundary of the weeke, for time hath ever been divided by weeks, therefore the Sabbath hath ever been from the begining.

Eightly, God left not *Adam*, and the Patriarches without any necessary instructions, (for God never failes in necessities) but the Sabbath contained matter of necessary instructions for *Adam*, & the Patriarches;

both in regard of their faith, in the article of the creation of the World in fixe daies; and in respect of their hope, that there remained a rest for them in Gods Kingdome: Therefore God left them not without the ordinance of the Sabbath.

Ninthly, to whom God appointed publique worship, to them he appointed the time of worship, which is the Sabbath: but God appointed to *Adam*, and the Patriarches publique worship, for men called on the name of the Lord, neither was this any will-worship of their owne. Therefore &c.

*a Est enim festus dies non unus populi regioni sue, sed in universum omnium, quæ sola digna est ut dicatur popularis festivitas, & natalis mundi, Philo Iud. de oper. Mund. b Benedictio ista nihil aliud est, quam solennis consecratio, quæ sibi Deus studa, & occupationes hominum asserit die septimo. Calvin. in c. 2. Genes. v. 3.*

Lastly, the testimony of many of the Learned. *a Philo* the Jew saith, that this feast did appertain to all nations from the beginning. *Mr Broughton* affirms, that the Fathers observed it before *Moses*. *b Calvin* saith, that the blessing of the Seventh day was a solemne consecration, whereby God laid claime to the studies and employments of men for himselfe upon the seventh day. And againe, God (saith *c* he) did two things at the begining, first hee rested, then he blessed that rest, that it might bee holy amongst all men throughout their generations. Vnto this *Catharinus*, *Alcuinus* and many of the Popish schoole subscribe. *Zanchius* affirms, as probable, that *Adam* kept the first seventh day in Paradise, and that the second person in the Trinity tooke upon him the shape of a man, and instructed him, and his wife upon that day in the works of the creation.

*c Primum ergo quievit Deus; deinde benedixit hanc quietem, ut sæculis omnibus inter homines sancta foret, vel septimum quemq; diem quieti dicavit, ut suum exemplum perpetua esset regula. Calv. ib. Cathar. in Genes. Alcuin. quæstionib. in Genes.*



C A P. II.

Wherein the arguments for the negative part  
are set downe.

**F**Or the negative are also produced many rea-  
sons: as,

First, the Sabbath was not given to *Adam*,  
either before his fall or after his fall, therefore not  
at all given him. Not before his fall, for God doth  
nothing that is needlesse, or superfluous; but to *Adam*,  
yet in Paradise, a Sabbath was needlesse. First in re-  
gard of his body, which needed not any rest, or re-  
freshing, (being not only immortall, but <sup>a</sup> impassible)  
not so much as of sleepe it selfe. <sup>b</sup> *Alexander of Hales*  
brings many probable arguments to this purpose.  
Secondly, it was needlesse in regard of his soule,  
which wanted neither the practice, nor instructions of  
the Sabbath: not the practice, for every day was to  
*Adam*, before his fall, a practicall Sabbath; his whole  
life being nothing else, but a perpetuall contemplation  
of holy things; the dressing of the garden was no im-  
peachment at all to his heavenly thoughts: not the  
instructions of the Sabbath, for <sup>c</sup> his knowledge of the  
Creator, and all things created, was of it selfe perfect,  
and needed not the helps of teaching, preaching, ca-  
techizing. No man will say (I presume) that he needed  
to be instructed in the mystery of the Sabbath, as our  
spirituall rest frō under the burthen of sin, in the king-  
dome.

<sup>a</sup> Communis  
est sententia  
Patrum &  
Theologorum

hominem in  
statu innocen-  
tie fuisse im-

passibilem.

Greg. Val.  
Tom. 5. disp.  
7. q. 4. p. 3.

<sup>b</sup> Alex. Hal.  
part. 2. q. 86.

memb. 30.

<sup>c</sup> Primus ho-  
mo sic institu-  
tus est a Deo

ut haberet  
omnium scien-  
tiam, in quibus

homo natus est  
instrui. Th. p.

1. q. 94. art. 3.  
in corpore.

dome of grace, and our eternall rest in heaven in the kingdome of glory. Divines generally affirme, that he knew not, that he should fall, or need a Redeemer, though perhaps the fall of Angells was revealed unto him.

¶ Aquin. 22.

22 q. 2, art. 7.

And those, that affirme him to have knowne the Incarnation of Christ, say, he knew it, not as appointed for mans redemption from sinne, but as ordained for mans translation to farther happinesse. The Sabbath could not mind him of the eternall rest in Heaven; for suppose, that if *Adam* had stood, hee should have been translated with his posterity to fill up the roome of the Angells, which is as groundlesly as commonly affirmed; yet that very estate of glory could not have been to them, as it shall be to us, a rest; for this rest is opposed to misery, from which the state of innocency was priviledged.

*Object.*

It may perhaps be objected, that the Sabbath was necessary even in that estate, that God might be publicly worshipped by way of acknowledgement of his infinite goodnesse towards man, and supream dominion over all his creatures.

*Answer.*

To which I answer, that such outward worship in publique cōgregations should not have been required in that state of innocency; for then the whole world should have been but one temple, and all men therein but one Congregation, as the glorified Saints make but one Quire, whose antheme is day and night, *Praise, Honour, Glory, and Power be to him, that sitteth on the throne.* Wee may well conceive, that if *Adam* had



had not fallen, our estate should have been much like, though much inferiour to the Saints in glory. I know, that <sup>b</sup> Schoolemen commonly teach, that *Adam*, in the state of innocency, should have beene a Priest, a Prophet, and a King; having to this purpose a personall kind of knowledge imparted unto him, enabling him to be the head, and teacher of all mankind. But this being grounded upon a false principle viz, That his originall righteousness, of which his knowledge was a part, was a supernaturall endowment, superadded to the estate of pure naturalls; must needs be a consequent like the antecedent, out of which it is deduced. Order then should have been in that estate, for so there is amongst the Angels; but no division of men into pastorall charges, and congregations; which neither are amongst the Angels, nor shall be hereafter amongst the glorified Saints. The precept therefore of the Sabbath, to be observed by *Adam* in Paradise, was in all respects superfluous, *Ergo*.

<sup>b</sup> Aquin. pare. 1. q. 44. art. 3. 1.

<sup>c</sup> In principia mundi ipsi Ade, & Eva legem dedit ne defructu arboris plantate in medio paradisi ederent, quæ lex iis sufficeret, si esset custodita. Tert. ad Iud.

Secondly, it is generally affirmed by <sup>c</sup> Divines ancient and moderne, that *Adam*, in the estate of innocency, had but one positive law imposed upon him, even that of the forbidden fruit; neither doe we read of more in Scripture. And this, we commonly say, with <sup>d</sup> S. *Augustine*, made his disobedience the greater, God requiring no more at his hands: but if *Adam* had a commandement to observe the Sabbath, God gave him more positive Lawes, then one, *Ergo*.

<sup>d</sup> Hoc tam leve preceptum ad observandum, tam breve ad memoriâ retinendâ, tanto majori injuriâ violatum est, quanto facilius observantia custodiri. Aug. de Civit. l. 14. c. 15.

If any man say, he needed no positive law for the Sabbath, being bound thereunto by the light of na-

E

ture

ture, for nature teacheth men to keepe holy unto God  
those daies, upon which they have received greatest  
mercies, for this guided even the Heathens to their  
holidaies.

*Answer.* I answer, indeed that nature teacheth men thank-  
fully to acknowledge Gods mercies, but how, and in  
what manner it must be done, or that the same day  
must be kept holy, upon which we receive them, na-  
ture teacheth not. For by this reason, *Adam* should  
have kept the first day, for in it he received from the  
hands of God an *helper meet for him*; in it he and his  
wife received a blessing upon their Creation, and full  
power, and dominion over all creatures, being there-  
by enstalled the happy Princes of the whole world.

*Object.* If any say, that though God did all this for them  
on the first day, yet he had not given the operative  
power of propagation to the whole creation till the  
seventh day, and without this their former day was  
nothing worth.

*Answer.* I answer, that indeed *Aquinas*, both in his summes,  
and upon the sentences, affirmeth as much: There is  
(saith he) a two-fold perfection; the one, wherein  
things receive their perfect being, this all things had  
upon the first day; the other, which regardeth not the  
being, but only the operation of things in being; this  
was bestowed on creatures the seventh day, for then  
God resting from giving being unto things, began to  
set nature to the worke of propagation; but any man  
may

*a In hoc dis-  
cordat nostra  
translatio ab  
alia, quam au-  
gustinus expo-  
nit, nostra e-  
nim transla-  
tione consum-  
matio operum  
ascribitur diei  
septimo, in a-  
lia diei sexto,  
utraq; autem veritatem habere pote-  
t. 2. dist. 15. q. 3.*

*Distinquenda est rei duplex perfectio, &c. super sent.*



may see. First, that this is only said without any ground. Secondly, that he was forced thereunto, by labouring to reconcile the vulgar translation with that of Saint *Austin*; the one reading, in the seventh day, the other in the sixth day *God ended his worke*. But what a small fly this is, to choak so great a Camel, will soone appeare; for the text meaneth not, that God did any thing upon the seventh day, as *Aquinas* conceived; but that, <sup>b</sup> when the seventh day was come, all things were finished; nothing being defective, either in regard of the first, or second perfecti- ons, of which the distinction speaketh. *Adam* there- fore had all things perfected, and so delivered into his hands on the sixth day. And <sup>c</sup> one observes rightly, that the text saith, *God blessed the day*, not the crea- tures; so that if it were true, that nature binds us to keepe those very daies, on which we have received mercies; *Adam* was obliged to the Friday, which, I thinke, no man will presume to affirme.

Thirdly, whatsoever was commanded *Adam* in paradise was universally commanded unto all man- kind in all their generations, for we were all in *Adam*, neither had our first parents any personall or tempo- rary precept: but the Law of the seventh-day Sab- bath is of no such universall extent, neither is it still in force. The first appears, because the <sup>d</sup> Scriptures doe ever appropriate the Sabbath as a peculiar rite pre- scribed the Iewes: The second is also manifest; for we observe not at this day that Sabbath, which is said to have been given *Adam*, which we must have done

Gen. 2. 2.  
<sup>b</sup> Inde ab hoc  
die desistit ab  
omni opificio.  
Trem. in lo-  
cum.

<sup>c</sup> Hoc loco non  
dicit Deus re-  
bus ipsis bene-  
dixisse, sed  
diei. Est. 2.

<sup>d</sup> So *Moses*,  
The Lord  
hath given  
you the Sab-  
bath. Exod.  
16. 29.

So *Nehemiah*,  
thou madest  
knowne unto  
them thy ho-  
ly Sabbath,  
by the hand  
of *Moses* thy  
servant. Neh.  
9. 14.

So *Ezek.* 20.  
12. reckoning  
up Gods fa-  
vours to that  
nation, saith,  
moreover I  
gave them al-  
so my Sab-  
baths.

had it been commanded in paradise, unlesse we could shew expresse precepts given to Adam to the contrary; but such a countermaine, certaine it is, Adam never received.

Fourthly, that which is eyther naturall, or commanded in Paradise before the fall, was not to be abrogated by Christ in the fulnesse of time: the reason hereof is, because that fulnesse of time, wherein Christ came, and did all things appertaining to the Messias, is to be reckoned from the promise of the seed, which was not made till after the fall; that therefore, which preceeded this promise, appertained not to the Messias, either to establish, or abolish: but the observation of that Sabbath, which is pretended to have been commanded Adam in paradise, is abrogated by Christ, as he is the Messias; even that day, on which God rested, and which he sanctified; which the Church of Christ neither doth, nor ought to keep: *Ergo.*

Fifthly, if the Sabbath had been observed by the Patriarches before *Moses*; it is no way likely, but that some footsteps of such their observation would have appeared in the Story, wherein many things, of lesse weight, & lesse tending to edification, are punctually recited. In the first sacrifice *Moses* observes the names of the men, the quality of their oblations, the successe of both. All men know, that the fittest time for such observances was the Sabbath: would *Moses* (think you) haue omitted this circumstance, who is so exact in all other? For 'tis most congruous to think, that

if they had then a Sabbath, they would have offered their Sacrifices chiefly upon that Sabbath. In the daies of *Seth* men began to call upon the name of the Lord, replanting and reforming religion; every man will acknowledge, that the observation of the Sabbath is a maine point of reformation; and therefore sure if their fore-fathers had ever observed a Sabbath day, that especially (defaced, no question, among other things) would have been reformed, and this had been a material point in the story, which yet speakes nothing thereof. It is afterwards said, that *Noah* offered a sacrifice of rest, what fitter time for a sacrifice of rest, then the day of rest? But had this sacrifice of rest been offered upon the day of rest, it had been as remarkable a thing in the story, as that *he builded an altar, and offered of every beast, and every fowle*, yet not a word hereof. Come to *Abraham*, we read of many Altars, which he made to call upon the name of the Lord: a world of small things are recorded of him, yet no mention of any Sabbath, which he ever observed. If he had been bound to any set Sabbath, doubtlesse he would have sealed the promises of God unto himselfe and his family upon that day especially; but the Text tels us, *He circumcised himselfe, and his household the selfe same day, in which the Lord talked with him*. It is hard to proue, that this was the seventh-day Sabbath, and suppose it, every man will confesse it to be an important circumstance, which yet we read not. The story of *Iacob* is full, and exact; but neither in his flight to *Padan-Aram*, nor in his returne to *Canaan*,



nor going up to *Bethel* upon speciall command, and reforming his household, nor going down into *Egypt*, nor in his abode there, the least mention is made of a Sabbath observed by him. I confesse, that a negative argument from authority doth not conclude *de rebus agendis*, to shew what is, or is not to be done; but *de rebus actis*, to prove what was, or was not done, with such a concurrence of circumstances of times, places, persons, occasions; in this case I say, a negative argument is more then probable. <sup>a</sup> Saint *Austin* thinkes it strong enough even against Heathens: for being to prove, that Christian religion is indeed the true religion, and came from God; he useth this *medium*: because the barbarous Gothes in all their bloody conquests in Italy, Spaine, and Africa spared the temple of Christians, and all such, as fled unto them for sanctuary, which was never vouchsafed in any conquests to the Idolatrous worshippers of Heathen Gods. But how doth this appeare? His prooffe is only negative from authority, let men (saith <sup>b</sup> he) read and alleadge any such example; was any such thing done, and did their historians hold their peace? what would they, who diligently sought for matter, and occasion to commend the states, and persons of whom they write, passe over in silence such excellent monuments of piety? Sure if this argument of Saint *Austin* be strong enough, ours much more, for the Holy Ghost omits not any thing in the story of the Saints, which might apparently make for the pious instructions of after ages.

<sup>a</sup> Legant, & proferant aliquem ducem barbarum præcepisse, ut irrupto oppido nullus feriretur, qui in illo, aut in illo templo fuisset inventus. de civ. lib. 1. c. 6.

<sup>b</sup> An illi faciebant, et scriptores earundem rerum gestarum ista rescribebant? Itane vero qui ea, quæ laudarent, maxime requirebant, illa præclarissima pietatis indicia præterirent. Ib. c. 6.

Sixtly,

Sixty had the Sabbath been so anciently observed by the Patriarches, in all likelihood either Moses, or some of the Prophets would have reprov'd the profanation, and press'd the observation thereof upon the Israelites, from their practice, and examples: I am sure, Nehemiah doth so, after the Law was given: *Then reprov'd I the Rulers of Iudah, and said unto them, what evill thing is this, that you doe, and breake the Sabbath day? did not your fathers thus, and our God brought all this plague upon us?* Certaine also it is, that the Israelites were superstitious observers of their fathers, especially of Abraham, Isaac, and Jacob: *They eat not of the sinew that shranke in the hollow of his thigh unto this day* (saith Moses): But neither Moses, nor any of the Prophets, though in other things they make frequent mention of their forefathers examples, speake a syllable of this upon any occasion. *ergo.*

Lastly this opinion is supported by men of farre greater authority, then the former. *Origen* reckons it amongst those legalls, instituted by Moses, and given unto Israell as types. *Tertullians* treatise against the Jewes is nothing, but the relation of a conference, which pass'd betweene him, and a Jew; in which hee proves, that the legall ceremonies of Moses are no way necessary unto salvation; and amongst the rest hee speakes of the Sabbath, saying; let them shew us, that Adam, or Abel, or Enoch, or Noah, or Abraham, or Melchisedech received the precept of the Sabbath. Having made this challenge, hee brings in the Jew replying, that because it was given to Moses, therefore

*instituta legalia quae in typo data sunt populo Israel. Orig. Hom. 5. in Num. Gen. 32. 32. Qui continent Sabbatum adhuc observandum quasi salutis medelam, doceant in praeteritum iustos Sabbatizare. Et paulo post. Doceant, sicut iam praelocuti sumus, Adam Sabbatizare, aut Abel &c. Tert. adv. Iudeos. Sed dicturi sunt Iudaei, ex quo hoc praceptum datum est per Moysen, exinde observandum fuisse.*



e Dicit Rabbi magister, ob-  
 servatio Sab-  
 bathi in lege  
 fuit instituta,  
 ut in fide po-  
 puli firmiter  
 permaneret  
 notitas mun-  
 di. Tho. in  
 l. 2. Sent.  
 dist. 15. art. 3.  
 f. Cessanti a  
 servilibus o-  
 peribus popu-  
 lo iubetur, ut  
 dies Sabbathi  
 sanctificet.  
 Cypr. de spiri-  
 sancto.  
 g illud unum  
 de Sabbatho us-  
 q. adeo figura-  
 ra diei septi-  
 mi observati-  
 one apud Isra-  
 elitas velatum  
 fuit, & in my-  
 sterio, precep-  
 tum fuit, &  
 quodam Sa-  
 cramento figu-  
 rabatur, ut  
 hodie a nobis non observetur. Aug. qu. est. sup. Exod. l. 2. q. 172. h Pro die sexto in Hebræo diem  
 septimum habet, ai Et abimus igitur Iudeos, qui de otio Sabbathi gloriantur, quod iam tunc in  
 principio Sabbathum dissolutum sit. Hieron. tradit: Heb. in Gen. i Hæc præcepta, & iusti-  
 ficationes, & observantiam Sabbathi dedit dominus in deserto. Hieron. in cap. 20. Ezek. k Neq.  
 certe ulla corporis circumcisio illis fuit, quia neq. nobis est, neq. Sabbathorum observatio, quia  
 neq. nobis est. Euseb. lib. 1. c. 4. l Proinde videtur non temere interpretibus scripturæ dili-  
 gentioribus, prædicendo fortè dominum sanctificasse Sabbathum, cum ab exordio rerum  
 sanctificasse legitur. Bulling. præfat. de Sab. & Feriis.

dam



dam sinned, and was cast out of Paradise the sixth day.

Adde hereunto those <sup>a</sup> places of scripture, which speak of the Sabbath, as given to the Iewes by *Moses*, as a part of his Leviticall covenant; with which how this other opinion can agree, I understand not. <sup>b</sup> Luther (I am sure) affirms, that when *Moses*, naming the seventh day, addeth, *that God rested the seventh day*, having made the world in fixe, did it, to set it out to the people, to whom it was then commanded: for before *Moses*, no such observation is to be found either in *Abraham*, or any of the Patriarches.

<sup>a</sup> Nehem. 13.

<sup>8</sup> Exod. 20.

<sup>31</sup> Ezek. 20.

<sup>12</sup>

<sup>b</sup> Quod *Moses*

diem septi-

mum nominet,

et quomodo

Deum orbem in-

sex diebus cre-

avit, hic est

temporarius

ornatus, quo

hoc praecep-

tum populo suo ornat, nam ante *Mosen* hoc non invenitur, neq. de *Abraham* &c. Luth. To. 7. epist. ad amic. vid. Epiph. heres. 8.

### Chap 3.

Wherein is briefly declared, what is to be thought of the present Question.

**I**N this question, so hotly debated on both sides, I never conceived it of any great consequence, which way soever the ballance fell. For though they, that affirm the question, thinke it to make much for the morality of one in seven; yet all men know, that <sup>c</sup> Calvin, who is their greatest enemy in this, joynes with them in the other, as well as he may, without contradiction himselfe, especially if we speake of *Adam*, and the Patriarches after the fall. Indeed had it been given our first Parents in Paradise, and state of innocency; as it must universally have bound all men, so

<sup>c</sup> Evanescent

nuga Pseudo

prophetarum,

abrogatum

esse quod cere-

moniale erat

in hoc manda-

to; remanere

vero quod mo-

rale est, nempe

unius diei ob-

servationem

in hebdomade

Calvin. Instit.

lib. 20. c. 8. 33.

34.

F

neither

d Ex his duo-  
 bus locis (Le-  
 vit. 19. &  
 Levit. 26) ma-  
 nifestum est  
 Sabbatho an-  
 nexum fuisse  
 cultum taber-  
 naculi, nec  
 modos fuisse  
 se coniunctas  
 insolubili  
 vinculo, sed o-  
 rium à labori-  
 bus debuisse re-  
 ferri ad sacri-  
 ficia. Calvin.  
 in Exod.  
 e Postquā de-  
 scendit Moses  
 de monte, opera  
 commendantur  
 tabernaculi  
 cōstruendi, &  
 vestis sacer-  
 dotalis, de qui-  
 bus faciendis  
 antequam a-  
 liud præci-  
 peret, locutus  
 est ad populum  
 de Sabbatho  
 observatione.  
 Aug. q. Exod.  
 lib. 2. q. 72.

neither could it have been in any thing ceremoni-  
 relating unto Christ, to be abolished by him; as is  
 alleaged in the third, and fourth arguments; and wee  
 must still have kept that day, on which God rested.  
 But if it were in practice only after the fall, so were  
 many other ceremonies, Altars, Sacrifices, washings,  
 circumcision; which yet are not therefore morall, but  
 only positive precepts, and forerunners of the cere-  
 moni- all Law, to be established in the hands of Moses.

**Ob.** If any man say, there is not the same reason; be-  
 cause the Law of the Sabbath was afterwards made  
 one of the ten words, written in the tables of stone;  
 which since it cannot be affirmed of Sacrifices, Cir-  
 cumcision &c. seemes to make a great difference:

**Ans.** I answered, that the Sabbath being in the Deca-  
 logue; Sacrifices, & all other ceremoni- alls were there  
 also; for the Sabbath is there placed as the *Summum*  
*genus*, and short epitome of the whole ceremoni- all  
 Law, as *Calvin* hath well observed, and long before  
 him *S. c. Austin*. To the question therefore, the whole  
 seemes to move upon two hinges, *matter of fact*, and  
*matter of faith*. *The matter of fact* is, what *Adam* did,  
 or should have done in the state of innocency; but  
 this, and all such of like nature, since *Adam* stood not,  
 are meere speculations, knowne only to the Almight-  
 ty, by that part of his infinite wisdom, whereby hee  
 beholdeth all possibilities of things. *The matter of*  
*faith* may be thought to be the text of Scripture,  
 alleadged out of *Genesis*. Which is not so, for not the  
 text, but the interpretation is here only questioned,

how



how it is to be understood for circumstance of time only; in which case though sundry interpretations be brought, none can be said to be *de fide*, as long as all accord with the analogy of faith. Vpon those words, in the beginning *God made Heaven and Earth*, *S. Austin* saith, they may have a two fold interpretation. The first, that God made all things visible and invisible, in that perfect, and glorious frame, in which now they are. The second, that he made the rudiments of all things, out of which they were in their severall orders extracted. I see, (saith the Father) both may be true; but which only was in *Moses* mind, when he wrote the Story, I see not; nay who is able so perfectly to know, as to affirme this was it, and no other. Let no man therefore contend with me, saying, *Moses* meant not, as thou saiest, but as I say; it were foolish, and rash thus to affirme. If the doubt be, whether the place in the second of *Genesis*, which lies at stake in this question, may admit both interpretations, without any prejudice to the Analogy of faith: that, which is given by our Adversaries may justly be suspected; ours, I am sure, cannot.

*f. Video vere potuisse dici quicquid horum diceretur, sed quid horum in his verbis ille cogitaverit, non ita video. Nemo mihi iam molestus sit, dicendo mihi, non hoc sentit Moses, quod tu dicis, sed hoc sentit quod ego dico Aug. l. 12. Con. c. 24. & 25. g. Quam stultum sit in tanta copia verissimarum sententiarum, que erui pos-*

*sunt, temerè affirmare, quam earum Moses potissimum senserit, & perniciosè contentionibus ipsam offendere charitatem.*

## CAP. IV.

*The arguments proposed Chap. 2. are fully answered, and the exposition of sanctification by destination is at large handled.*

*h Aquin. p. 1.  
q. 73. art. 3.*

**V**Nto the first, supposing that the words of the text, *bleſſed, and Sanctified*, are expository; this I ſay ſuppoſed, (because <sup>b</sup> ſome have diſtinguiſhed between them) the meaning of the place is, that God beſtowed a ſpeciall prerogative, and preferment upon the ſeventh day, ſetting it apart from the reſt of the weeke; for ſo the word ſignifies.

*c Lib. 7. de  
preparatio: E-  
vangelii. c. 2.  
d Hexamer.  
e Abulenſis in  
Genef.*

That this was done, we all agree; when it was done, is the queſtion; for this circumſtance we have not expreſſly in the Text. Now becauſe it may be doubted, whether *Moses* wrote the ſtory before the deliverance of Iſrael, as <sup>c</sup> *Eusebius Caſarienſis* thinks; or after the Law was given, as <sup>d</sup> *Beda*, <sup>e</sup> *Abulenſis*, and moſt others are of opinion; let our Adverſaries make their election, and this Text nothing favours them. For if *Moses* writ after the Law was given, as is moſt probable; then the propoſition, that Gods reſting from his works, and the Sabbathſ ſanctification were coetaneous, is denied; and theſe words ſtand not in reference to the begining of the world, but to the Law given.

*Object.* If any demand, why then doth *Moses* ſpeake of this ſanctification in the hiſtory of the Creation, whereas  
the



the proper place for this had been Exodus, *the History of Israel in the Wilderneſſe?*

It will be ſaid, that it is fitly mentioned by *Moses Anſwere.* in that place, becauſe there he had occaſion, to ſpeak of the ſeverall daies of the week, and of the reaſon of the ſeventh daies Sanctification, Gods reſting from all his works. As if *Moses* ſhould have ſaid, you know, how God hath lately ſeparated the ſeventh day from others to his ſervice: here is the reaſon; when he made the World, he himſelfe reſted upon that day, as is alſo expreſſed in the Law it ſelfe. But ſaying, *Moses* wrot that hiſtory before the Law, we muſt diſtinguiſh, for things are ſaid in Scripture to be ſanctified, or ſet a part, two manner of waies. Firſt, by way of purpoſe, and deſtination only; as God ſanctified *Jeremy* to be a Prophet unto him, before he was born. Secondly, by way of actuall uſe, and imploymēt; as when the *Levites* were admitted to the actuall ſervice of the Tabernacle. True it is, that Gods reſting from his works, and ſanctifying the Sabbath, were coetaneous in the firſt ſenſe, by way of purpoſe and intention, which *Moses* relates: but not in the latter, by way of actuall execution. As ſoone as he had ended his workes, he ordained, & appointed, that the ſeventh day, the day of his owne reſt, ſhould be that, on which his Church ſhould reſt, and follow his example; and this was that great bleſſing and prerogative beſtowed on that day. Therefore *⁹ Muſculus* doth well *⁹ Muſcul. loc.* expreſſe *ſanctificatus* by *deſtinatus*, a day ſanctified, *com.* becauſe a day deſtinated, and fore-appointed. And

b Byfield a-  
gainst Brere-  
wood.

b M. Byfield himselfe hath observed, and that rightly, that the word in the Originall doth signifie to prepare; to prepare is one thing, and actually to appoint is another. So then the Sabbath had not an actuall existence in the world from the beginning, it had only a Metaphysicall being, as all naturall things are said to be in their causes. For the cause, or reason of the Sabbaths sanctification (Gods rest) was from the beginning, though the sanctification it selfe was long time after.

*Object.* You will say, doth any man write an history of things not existent?

*Answ.* I answer, that the Prophets and pen-men of holy writ usually doe so; and this is one chiefe reason, which doth manifest the Scriptures to be the word of God. I hope no man will deny, that *Moses* also wrote by inspiration; but heer we read, what God hath done, as well as what man should doe; and so 'tis an history of what was past, if we rightly understand the Text; this therefore is but a cavill.

*Ob.* It will be againe objected, that never any thing, which had actuall being, and ability unto that service, whereunto it was used, was thus sanctified, and aforehand set apart, and not presently employed; but the seventh day was from the beginning, and every way fit to be the holy Sabbath.

*Answ.* I would aske only, whether *Cyrus* was not thus sanctified, to be the *destroyer of Babylon, and restorer of Gods Church?* or whether this service were the first, that ever *Cyrus* did, when hee was every way fitted there.

Esa. 45. 1.



thereunto? Nay was not Christ thus sanctified to be the Messias: yet was he neere thirty yeares old, before he actually manifested himselfe to be the Messias, and shewed forth his glory. I presume, that no man will say, that all the time before, hee wanted abilities thereunto.

You perhaps will say, Christ indeed was ready, but the people were not fitted. Ob.

I answer, our Saviour himselfe saith, the reason was neither in himselfe, nor in the people, but only in the time thereunto ordained, *his houre was not yet come*: And thus all things else are done by him, as *renews* well observe; So heere, indeed the seventh day was from the begining the day of Gods rest, and might have been employed as the Lords Sabbath; and some daies doubtlesse were thus bestowed, and perhaps this. But the time unto which God had destined, or ordained it, wherein solemnely to make it his holy Sabbath, was not yet come, *viz.* the redeeming of his Church, out of the bondage of Ægypt; for of it was the Sabbath a speciall memoriall. For my part I cannot understand, why any man should mislike this interpretation, since the word sanctified, when it is attributed to such things, as are not capable of holinesse, is mostly used in this sense; especially since nothing hath hitherto been objected of any moment, but what may be reduced unto these heads.

First they say, there is no ground for such a destination in the text; and to interpret Scripture without ground, is to build without a foundation. Ob.

But

*Nihil incomptum atq; intempestivum apud verbum. Pre-cognita sunt enim huic omnia a patre: perficiuntur autem a filio, apto tempore, expectante eam horam, quæ est a patre præcognita.*  
Irenæ. lib. 3. Cont. hæres. c. 18.

But who sees not, that this is a meere sophisme, supposing that, which is in controversy, *viz.* whether the word *sanctified* in that place, doth signify *destinated*? For if so, then this interpretation is warranted from the letter it selfe. If not, this must be proved by some other *medium*; for to say the text doth not warrant your exposition, is only to deny, that the word *sanctified*, is in that place so to be understood, which is the question.

*Ob.* Secondly, it is said, that the very connection of the words overthroweth this *destination*, and restraineth the act of God, spoken of in the third verse, unto that period of time, spoken of in the second verse, else how can (*And*) the copulative tye all together? Now plain it is, that the words of the second verse are to be understood of the time present, immediatly after the creation: for then God ended his works, then he rested from his works; therefore he then sanctified the seventh day to be forthwith observed by *Adam*, and his posterity.

*Answer.* Vnto this I answer, that the connection between the verses is acknowledged, & that as God then actually rested, so he then actually *sanctified* the day: but that therefore he then commanded *Adam* to observe the day, doth no way follow. For that God did then *sanctify*, that is *destinate* the day to be the Churches Sabbath in due time, is one thing; and to command *Adam* to observe it, is another. A man may determine with himselfe, that one of his sons (having many) shall be his heire, may we therefore conclude that



that he did presently put him into the inheritance; the antecedent is true, the consequent false.

Thirdly, to interpret *sanctified* by *destinated* for times to come, is not warranted by any other place of Scripture, therefore it may justly be suspected in this. Ob.

I answer, that it is cleere enough by that which hath been already said, that the word *sanctified*, is put for *destinated* very frequently in Scripture. <sup>a</sup> The Medes were Gods *sanctified* ones, that is *destinated* to be in time to come the destroyers of Babylon, and the restorers of his Church. <sup>b</sup> The father *sanctified* his sonne, & sent him into the World, ordaining, or *destinating* him to be the redeemer of the World. And the same word, which is here translated *sanctified*, is used in the <sup>c</sup> 12. of *Jeremy* & third verse to signify to prepare, or preordaine. <sup>c</sup> Ier. 12. 3. And that it is so to be understood here also, it shall (I hope) appeare by other places of Scripture, in answer to that which followes.

Fourthly, it is said, that the great works of God as soone as they are wrought, are forthwith to have their memorials observed; and it is unreasonable to thinke, that God working so great a work as the creation never to be forgotten, would only *destinate* a day for its memoriall, to be kept holy so many yeares after. Ob.

But I answer, that this is no new thing, nor any way unreasonable. For what were the great festivals of the Jews, but the memorials of Gods great works, wrought by his outstretched arme? Y<sup>e</sup> were these ordained in Sinai to be kept, when they came into the land

land of ~~Canaan~~ forty yeares after; neither were any of them observed before in the Wildernesse, no not the <sup>d</sup> Passover, save once, that we read of, which was by an especiall command from God himselfe. Concerning this, the words of <sup>e</sup> Moses are plaine, *when the Lord hath brought thee into the land of the Canaanites, &c. then shalt thou keepe this service in this month.* So that I affirme two things.

<sup>d</sup> Numb. 9. 2.

<sup>e</sup> Exod. 13. 5.

11. 12.

First, that although the great works of God are so done, as to be had in remembrance; yet many of them had never any set times appointed for their memorials by God himselfe, unlesse perhaps by such a *destination*, of which we speake. Was not the drying of the earth from the flood, much the same with creating the sea, and dry land? Yet *Noah*, who was then as it were another Adam, is not commanded to keep that day holy. Was not the birth of our blessed Lord (not to speake of his conception, passion, ascension &c.) as glorious, as the first daies workes; and was it not then also in a manner said, *let there be light, a light to lighten the Gentils, and the glory of his people Israel*? Yet the Angels, which rejoyced to see that day, had no commission to proclaime it holy: neither did God himselfe appoint it for holy, unlesse by *destinating* it to be hereafter observed, by the precept, and practice of the Church, as we see at this day. Secondly, when God actually commands his Church the memorials of his mercies, there is many times a great distance set betweene the institution, and the observation; as appears in the instances given in the Jewish festivals.

You



You perhaps will say, that the reason is not the same, betweene those feasts, and this of the Sabbath; and that they were put off, till the sanctuary was built, and the people settled in the land of Canaan; because till then they could not with any conveniency haue beene observed. But the Sabbath was the great festivall of all man-kind in memory of the creation, and might, without any incongruity, have beene observed from the beginning.

Ob.

Vnto this I answered, that the Patriarches retained (without question) the memory of the creation, with the manner, and order thereof; all which they received from their ancestors by tradition; yet that (in all probability) they observed not the Sabbath; for the selfe same reasons, for which those other Iewish festivalls were put off in the wilderness. For the Sabbath also, as well as those others, had relation unto their bondage in Egypt, and rest in Canaan. <sup>f</sup> Remember, <sup>f</sup> Deut. 5. 15.

Sol.

*saith Moses, that thou wert a servant in the land of Egypt, and that the Lord brought thee out thence with a mighty hand, therefore the Lord thy God commanded thee to observe the Sabbath day.* Plaine therefore it is, that the law of the Sabbath was grounded upon their deliverance out of Egypt; for the one is rendred as a reason of the other. So that howsoever it please some to tell us, that the word (*Remember*) call'd the people back to consider the practice of this law in former ages; and that this precept hath morality in it, because of the word *Remember*; yet they must give us leave, to thinke Moses the best Expositor thereof, saying re-

*remember thou wert a servant in the land of Egypt.*

*Ob.* You will reply, that it remembered them indeed of the bondage of Egypt, but primarily of the works of creation, for *God rested the seventh day*, (saith the commandment) and *therefore he blessed, and sanctified it*. The Sabbath therefore was grounded upon the creation, as well as upon their redemption: nay this last seemes to be but accidentall, and accessory to the former.

*Sol.* But who sees not, that this is to little purpose? For wee say with *Musculus*, that there is a twofold sanctification of the Sabbath. For both God sanctified it; and Israel sanctified it; God sanctified the Sabbath, when presently from the begining he deputed, and consecrated the seventh day unto rest; Israels sanctifying was the keeping holy that day, which God had long before deputed to be kept. According to this twofold sanctification, there is a twofold respect of the word *Remember*. For in the commandment they are bid to remember the ground of the seventh-daies *destination* to this holy use from the begining. In that of Deuteronomy, they are bid remember the immediat ground, or reason of the actuall institution, and observation of the day. The word therefore *Remember*, in the commandment, hath not (as is supposed) primarily any reference, either to the works of God, or to the finishing of those works: but secondarily, & inclusively only, as being the occasion of Gods *destinating* the day to be in time to come the Churches Sabbath, which they are primarily, and immediatly com-

*a Est duplex Sabbathi sanctificatio: una qua sanctificatum est a Deo, altera qua precipiatur Israeli. Sanctificatio Dei est, quod dies septimus statim initio est quieti deputatus, & consecratus: sanctificatio Israeli est, diem septimum a Deo quieti sanctificatum pro sancto habere. Mus. praecept. 4.*



commanded to remember. And in that other place, *Remember* hath respect unto their deliverance out of Egypt; as being the primary, and immediat reason of the Sabbaths institution, & actuall observation. And indeed, if wee will speake of things as they are, wee shall finde, that the Sabbath could not congruouly have been instituted, and observed, untill this time of their deliverance. For now God makes to himselfe a glorious Church, which before lay hid in private families, in the midst of Idolaters, without Ceremony, without sanctuary, and therefore without Sabbath; for Sabbath and Sanctuary are relatives in *Moses*. <sup>a</sup> *Ye* <sup>a</sup> *Levit. 19.* *shall keepe my Sabbaths, and reverence my Sanctuary.* <sup>30.</sup> No Sanctuary, no Sabbath. Now, and not till now, God hath a separated people unto himself; and the Sabbath, we know, was given them, as a pledge and seale of this separation. Therefore the Prophet; speaking of the great favours of God to this people, as distinguished from others, saith, <sup>b</sup> *moreover I gave* <sup>b</sup> *Ezek. 20. 12.* *them my Sabbaths, to be a signe betweene me and them, that I am the Lord, that sanctify them.* Where first the prophet speakes of them *Emphatically*; he gave his Sabbaths to them, and none but them, to be a signe between him, and them; and none but them; that he doth sanctify them and none but them; and all this, *when he lifted up his hand unto them to deliver them.* Secondly, he speaks of Sabbaths in the plurall number; meaning all their three sorts of Sabbaths, of *daies*, *months*, and *yeares*, all which are made the signes, and pledges of their separation. That this is the common

exposition of that place, by all, but himself, is confessed by <sup>a</sup> *Cornelius à Lapide* the Iesuite, as great an enemy to this *destination*, as any other. But if any list to be contentious herein, declining this place, as they doe that of the *Colossians*; as if the prophet spake not of their weekly Sabbath, but only of their other feasts: the words of <sup>b</sup> *Nehemiah* seeme to me as cleare as the noone-day, saying, *thou madest knowne unto them thy holy sabbath (the weekly sabbath) and com-mandest them precepts, and ordinances, and lawes, by the hand of Moses thy servant.* God, we see, made known now unto them, not unto their fathers, this weekly Sabbath, by the hand of *Moses* his servant.

*Ob.* If any say, it was now made known unto them only by way of remembrance, reviving that old ordinance of his, which had now been a long time inter-mitted, by reason of their bondage in Egypt.

<sup>a</sup> Aliqui censent dici hic Sabbathum in plurali, ut significet triplex Sabbathum, primum dierum, quod proprie dicebatur Sabbathum, secundum mensium, tertium annorum, nam Sabbata hec omnia dedit Deus Iudeis in signum salutis, & quietis dandæ per Christum.  
Cor. Lap.  
<sup>b</sup> Neh. 9. 13.

14.

*Sol.* I answered, that our Sabbatharians, when it serves their purpose, tell us, that this law of the Sabbath, and the practice thereof, was ever on foot from the begining amongst the very heathen by the light of nature, and that from hence, the number of seven came to be so highly magnified amongst them: if this be so, its in vaine to tell us now, that the Sabbath was either forgotten, or neglected, especially in Egypt, where all kind of knowledge at this time flourished; how can that be revived, which never perished?

*Ob.* You will perhaps reply to that place in *Nehemiah*, that the whole morall law was given unto Israel by the hand of *Moses* in the wilderness; may we from hence



hence conclude, that therefore they never were in the world till then in precept or practice?

Sol.

I answered, that the text it selfe puts a remarkable difference between the other commandements of the decalogue, and this of the Sabbath, named there as the head of the Ceremonials, and Iudicials. For those words (*thou madst known unto them thy holy Sabbath, and commandedst them precepts, and ordinances, and lawes, by the hand of Moses thy servant*) cannot, in any congruity, be understood of the morals, which are immediatly engraven upon the conscience; and (I thinke) are no where said to be made known by the hand of *Moses*. But let this be granted; yet let it be considered, what he saith in the words immediatly going before, (*Thou camest downe also upon mount Sinai, and spakest unto them from heaven, and gavest them right judgements, and true lawes, good statutes and commandements,*) and then I conceive we may well conclude, that when he addeth (*and thou madest known unto them thy holy Sabbath, and commandedst them precepts, and ordinances, and lawes, by the hand of Moses thy servant*) either he meaneth the same lawes, spoken of immediatly before, which were such a tautology, as I think cannot be paraleld in Scripture: or that the text apparently distinguisheth between the *morals* in the thirteenth, and the *ceremonials*, and *Iudicialls* (of which the Sabbath was head) in the fourteenth verſe.

Fifthly, it is objected, that the words of the commandement in the twentieth of Exodus, have expresse relation

Ob.

lation

lation to the words of the story, *Genesis* the second; and that therefore the word *Remember* bids them look back to what God had appointed from the beginning. Now the words of the commandment speake not of any *destination*, but of an *institution*, therefore that also in *Genesis* must so be understood.

*Answ.*

I answered, that since the booke of *Genesis* was written after the law was given, (as most of the learned acknowledge, and were very easy to be demonstrated) the contrary is most true, that the words *Gen.* the second, have relation to the words of *Exodus* the twentieth, as being first written in the tables of stone, and from thence transferred by the historian. Neither doth the word *Remember*, which is more frequently, then solidly insisted upon, look to the practice of former ages, and Gods institution from the beginning: but is a plaine caveat (if men list to see it) for the time to come. And I appeale to common sence, how the words (*remember thou keepe holy the Sabbath day*) can be construed, remember how your fathers kept it, or how God did institute it from the beginning? It is far more rationally said by some of our adversaries in this point, that *Remember* is added to this, and to no other commandment of the decalogue, as for other reasons, so because of the ceremoniality thereof. For they indeed were formerly practised by all man kind, and were naturally (though imperfectly) knowne, so that they could not be forgotten, but this of the Sabbath was a new ordinance of another nature, and made known by the hand of *Moses*. It was withall the chiefe



chiefe of all the ceremonies, containing in the myste-  
ry thereof the Epitome of Gods mercies in Christ,  
in whom the father blesseth us with all spirituall bles-  
sings: therefore is this *Remember* thus prefixed.

Lastly, it is said, that the sixe daies of Gods working  
were presently exemplary unto *Adam* even in the  
state of innocency: and therefore, as soone as he was  
created, he was set to dresse the garden, and to worke  
therein in imitation of Gods working. There is the  
like reason of Gods resting, as of his working, that  
the one should be exemplary as well as the other; no  
doubt therefore, but that this was injoynd him, as  
well as that.

*Object.*

I answered, that here I must confesse my ignorance;  
for how Gods working on the sixe daies was exem-  
plary to *Adam* in the state of innocency, as binding  
him to follow Gods example herein, I understand  
not. Sure I am, it hath no footing in Scriptures, and is  
spoken *gratis*; and the whole argument *a pari* is a  
meere fancy. Especially, considering, that (as *Calvin*  
hath well observed) Gods example recorded in the  
commandment binds not us at this day, though in  
the estate of corruption. For the words of the com-  
mandment (*sixe daies shalt thou labour*) are not pre-  
scriptive, but only permissive. And *Calvin* bitterly, but  
justly derides, those, that expound them otherwise:  
saying, God doth not, as some have ignorantly  
thought, exact of his people the labour of sixe daies,  
but allures them, by the facility of that, which he re-  
quires, to obey the command. If those words there-

*Ans.*

*a Pro sua li-  
bertate per-  
mittit. Neq;  
enim, ut in sci-  
re quidam pu-  
tarunt, exigis  
sex dierum la-  
borem, sed ipsa  
facilitate eos  
ad parendum  
allicit. Calv.  
in Exod.*

H

fore

fore set not a binding precedent before us, but permit us only to follow our occasions on the sixe daies, as shall seeme good unto us: much lesse was Gods example preceptive unto Adam in that condition. Vntill therefore something else shall be more substantially alleadged, I shall ever read with *Musculus sanctified*, that is *destinated* for time to come. To conclude, whereas the argument might seeme to be inforced from the particule *(So)* in the Originall, it is only a copulative: our last translation therefore reads it, *And God blessed the seventh day and hallowed it*.

To the second; be it granted, that the word in the Originall be the same, which is elsewhere used for holy conuocations; and that God, when he made those great lights, had an eye to this their use, to which also he afterwards appointed them, in the new moones and other festivals of the Iewes; yet from hence to inferre, that from the beginning there were such times thus observed by the course of those great lights, draws blood from the text. For this was neither a principall, nor naturall end of their creation; Though therefore God did appoint the Iewes in their solemne feasts to be guided by the Moone; yet we see the Christians follow no such directions. If this had been either a principall, or a naturall end of the moone from the beginning; surely that which was naturall is become mutable, and we that looke not to this use of the Moone in our times of holy conuocations, save only in a few moveable feasts, are most unnaturall. The whole argument thus grounded upon the signification



fication of the word is in all the parts thereof un-  
found.

To the testimony of the Apostle Heb. 4. the Iesuit

<sup>a</sup> Cornelius à Lapide saith, it is by this place cleerely  
evincèd, that the Sabbath was in use amongst men  
from the begining, or else the whole discourse of the  
Apostle in that place is overthrowne. For tryall  
whereof, and clearing of this Scripture, we must first  
set downe the Iesuits deduction, and then compare it  
with the text, out of which it is deduced. The words  
of the Apostle are. *We, which have believed, doe enter  
into a rest, as it is said. as I have sworn in my wrath, if  
they enter into my rest: although the works were finished  
from the foundation of the world..* These words, saith  
he, are brought in by way of preoccupation, wherein  
the Apostle ascendeth in his discourse to explaine  
the anagogicall meaning of the Sabbath, and from the  
rest thereof, and that of Canaan, to prove, that there  
remaineth to the true believers a third rest in heaven:

As if the Apostle should have said, God did hereto-  
fore promise a twofold rest unto our fathers, the first  
of the Sabbath, in which he commanded them to rest  
from their daily labours: the second of Canaan, where  
he gave them rest from all their enemies. But David  
speaks Psal. 95. neither of the rest of the Sabbath, be-  
cause all men were already brought into that rest  
from the begining of the world, when God, having  
perfected the creation, commanded men to rest there-  
in in imitation of his rest: neither doth the Apostle  
speak of the rest of Canaan as appears vs. 7. 8. therefore

<sup>a</sup> Hinc satis  
clare elicitur,  
& evincitur  
Sabbathi cul-  
tum, & requi-  
em in usu fu-  
isse apud ho-  
mines ab ori-  
gine mundi, a-  
lias vim non  
haberet dis-  
cursus & ar-  
gumentum  
Pauli: Corn.  
à Lap. in loc.  
<sup>b</sup> Est occupa-  
tio, per quam  
ascendit Apo-  
stolus ad ex-  
plicandam a-  
nagogen Sab-  
bathi. &c.

<sup>c</sup> Quod du-  
plex requies  
promissa fuit  
patribus no-  
stris, primae-  
quies fuit  
Sabbathi.

a third rest is here meant by the Prophet, even the rest of heaven. If this be compared with the Text, it will be found out of square in three things:

First, in that he makes the Sabbath to be a promise to the Patriarches, but where doe we finde any such promise? Nay how could it be a promise, if instituted in paradise? For a promise is of a thing to come, not already in being.

Secondly, the Apostle speaks of those rests, which were given the Iewes, as types and figures of our spirituall rest; but the Iesuit affirmes the Sabbath, not to have been given to the Iewes, but man kind from the beginning, which indeed overthroweth the whole scope of the Apostle.

Lastly, the main intention of the Apostle is mistaken, which is not to expaine the Anagogicall, or heavenly Sabbath, but only the spirituall rest, which the faithfull under the Gospell receive in Christ. The words are plaine, *we which doe believe doe enter into rest*; nor is the present tense put for the future, as the Iesuit suggests without any ground; For it is the sin of apostacy falling from the faith of Christ, against which the Apostle so much labourerth in that place, and throughout the whole Epistle; and apostacy is a falling away from some estate, in which we already are. Indeed our spirituall rest, which we finde in Christ, endeth in that heavenly rest described *Revel. 21. 4.* but this was not first, and immediatly typified by the Sabbath, and the land of *Canaan*; and therefore in a secondary, and subordinate construction, only to be found



found in that place of the Apostle. Leaving therefore this Iesuiticall interpretation to those that like to follow it; the text is plaine enough, (as<sup>a</sup> one hath well observed) to all those, that desire not to wrest it: For the Apostle exhorts the Hebrews, to whom he writes, to take heed, least by their Apostacy they deprive themselves of that rest of God, which he ever proposed, and promised to their Fathers, and so preventeth two objections. For they might say, we can be in no such danger, having already entred into Gods rest two manner of waies.

*a Præcipua  
huius loci dif-  
ficultas hinc  
provenit, quod  
violenter à  
multis torque-  
tur. Marlo. in  
Loc.*

First into that rest of his, which was from the beginning, when he finished his works; into this the Sabbath, which he gave our Fathers, as a speciall pledge and badge of his people, hath admitted us. Our imitation of him is our communication with him.

To this the Apostle answereth, that indeed the Sabbath was given as a memoriall of Gods rest, but that this is not the rest of God, of which the Prophet *David* speaks.

Secondly, we are entred into Gods rest, being brought by *Ioshua* into the land of *Canaan*, the land of rest.

But this plea is also rejected by the Apostle, because *David*, whose text is quoted, lived long after *Ioshua*. The summe therefore of that Scripture is only, that neither the rest of the Sabbath, nor the rest of *Canaan* was that rest, into which God promised to bring his people, but only types, and shadowes thereof. To conclude, this argument hangs together like

a rope of sands; because the text saith, *the works were finished from the foundation*, when God rested; it infers, that therefore also Adam, and the Patriarches kept a Sabbath from the beginning; in which is no coherence at all, as any man may see.

To the fourth it is confessed, that there was a Sabbath before the Law was given in Sinai; but the question is not of Sinai, but the wilderness, after Israels departure out of Egypt; till when we say, there was no Sabbath. And whereas it is said, that *Moses* speaks thereof in that place, as of a thing well known, he that looks better into the text, shall easily perceive the contrary. To this purpose observe these circumstances.

First, the occasion of those words of *Moses*; *to morrow is the rest of the holy Sabbath unto the Lord*; they are his reply to a relation of a new accident, in the gathering of Mannah, *viz.* that whereas all the week before, whether they gathered more or lesse, every man had an Omer full, now on the sixth day every man gathered two.

Secondly, this new accident is expounded by a new oracle, or revelation, *this is that, which the Lord hath said*, for so the words are used v. 16.

Thirdly, what is this new Oracle, but the reason of this new accident, God teaching them thereby a new observation, *viz.* that of the Sabbath. For surely if the Sabbath had been so well known, as is pretended; neither the rulers of the congregation would have wondered so much at the double portion of Mannah, which



which fell on the sixth day; they might easily have concluded to morrow is Gods resting day; neither needed *Moses* have given them a new oracle for their satisfaction.

Fourthly, we may observe the peoples disobedience; for notwithstanding all this, some went out upon the seventh day. By this it probably appeares, that they knew not yet what belonged to the keeping of a Sabbath. This was, it seemes, the first, that they ever heard of; therefore they neither beleaved, nor observed it; whereas afterwards, being acquainted therewith, they kept it even to superstition.

Fifthly, marke the Lords exhortation with them; *how long refuse you to keep my commandments, and my lawes?* Had he spoken in the singular number, then indeed, *how long*, might have seemed to intimate, that the law of the Sabbath had been of greater antiquity; but when the Israelites are reprov'd for breaking the Lords commandments, and lawes; it is still meant of those, which God gave them by *Moses*; neither can any place be shewed to the contrary.

Sixthly, we may note, that God doth only reprove, not punish this violation; whereas afterwards, when the Sabbath was known, and established, the gatherer of sticks must be stoned. Now what difference, I pray you, between stick-gathering and Mannah-gathering; but that the one sinned of presumption against an ordinance newly settled, and by consent established; The other, against a law only newly proposed, and made known, but not fully assented unto; And this I am sure,

*a Quare qui  
ligna collige-  
bat punieba-  
tur; certe quo-  
niam si statim  
a principio,  
quando ferun-  
tur leges, ac  
fere in pro-  
mulgatione  
ipsa contem-  
nerentur, nul-  
lo modo pos-  
sunt postea  
custodiri.  
Chr. in Mat.  
c. 12. hom.  
40.  
b Nehem. 9.  
14.*

sure is the reason rendered by *a* Saint Chrysostom, for stoning the stick gatherer; because if lawes should be contemned, as soone as they be made, and almost in their very promulgation, they would never afterwards be observed.

Seventhly, the words of *Moses* are remarkable; see how the Lord hath given you the Sabbath: see, betokeneth the novelty of the thing: how, sheweth the occasion of the Sabbath; to you, saith the text, not to your Fathers, or to all man kind; To which point the words of *Nehemiah* are so plaine, as it is a wonder to me, how any man can imagine a Sabbath commanded before *Moses*. *b* Thou madest knowne unto them thine holy Sabbath by the hand of *Moses* thy servant.

Lastly, marke the conclusion of the story, so the people rested on the seventh day. By reason of this new accident, new revelation, gentle reproofe, and admonition were they brought to keep a Sabbath. Vnto all which adde the glosse of *c Iunius*, & *Tremelius*, affirming, that there were three causes of the Sabbaths institution; the remembrance of the creation, the deliverance out of Egypt, and the fall of Mannah. No effect can precede its cause in nature, and time; which the Sabbath needs must doe, if it preceded Mannah in observation, and yet the fall of Mannah be a cause of its institution. It doth not therefore appeare by this Scripture, that the Sabbath was a thing well known, and practised at that time. When *Moses* saith it is the holy Sabbath, the present tense is put for the future, as is most usuall, when we speak of daies or solemnities, though novell, and occasionall.

To

*c Trem. in  
locum.*



To the fifth we say, that *Noah*, in sending, or forbearing to send forth his Dove, was not guided by any rule of Religion. For I would aske any sober man, whether if *Noah* had sent out the Dove upon the Sabbath, (supposing a Sabbath to have been in the daies of *Noah*) he had thereby sinned, in breaking the Sabbath? For if the Sabbath were broken thereby, it must be either by the Dove flying on that day, which were too ridiculous: or by *Noahs* letting her out of the Arke, and by this rule, he that should open a casement of his house to let a bird abroad upon the Sabbath, (for *Noah* did no more) should prophane it; which to affirme, is more then Jewish superstition.

But you will say, *Noah* regarded not the flying of the Dove, only he durst not doe it on the sabbath, because it was his own work; and his thoughts should have been imployed about his worldly estate, and condition, which the Prophet forbids.

Isai. 58.

This place of the Prophet we shall have fitter occasion hereafter to examine. For the present it shall suffice to remember, that *Noah*, at this time, though he were saved from drowning, yet he suffered also under the common distresse of the flood. Was it sin, think you, for *Noah* to think upon this calamity on the seventh day; or to labour to know, how neere God had set a period to that misery? If a man were at sea, where, or in what part of the world he knew not, would you hold him guilty of prophaneffe, if he should goe about to disery the land upon the Sabbath day? But what other reason can be given of this se-

venth days expectation, which is thus noted in the text.

Some perhaps will say, because seven is the number of perfection, that *Nach* might have conceived, that God would compleat his iudgement, and make dry the earth upon some seventh day: or, that knowing, that God made the world in seven daies of nothing, he might hope that he would new make it againe, as it were, out of the flood in some such time.

<sup>a</sup> He resolved to open the windowes, or flood-gates of heaven, giving extraordinary strength of influence to the starres. Bolton.

But for mine owne part, I doe not conceive, that the observation of numbers was yet extant; but rather, that *Nach* was directed hereunto, by the change of the Moone in every seven daies; well knowing that the element of water is most subject to this Planet, as experience sheweth. And there is no doubt to be made, but that, as God did miraculously both powre downe the flood, and withdraw it: so in both works he used the help of second causes; and strengthened the naturall influences of those heavenly bodies. This reason therefore doth no way conclude.

<sup>b</sup> Ex quibus omnibus efficitur, ut qui filii Dei venerunt, ut assisterent coram Domino, Sancti Angeli necessario sint. Pined. ex Aquin. part. 3. q. 13.

To the first, which is the place of *Iob*, understanding, by the sons of God, *Iob*, and his children, and their standing before the Lord, their keeping of the Sabbath; If it be the interpretation of *Pinned* the Jesuit, I think it is a singular phantasy of his owne. But to give *Pinned* his due, although he seeme to say, that this sense may be gathered out of the Septuagint; yet he himselfe affirmes, that by the sons of God, in that place, are meant the holy Angels; and proves, by many reasons borrowed from <sup>b</sup> *Aquin*, that the title of the sons of

God



God doth more often agree to the Angels, then to men, in holy Scripture. This argument therefore, as it is forsaken of reason, so also of authority; only we may note by the way, that *Iob* offered sacrifice for his children every day, not upon any one set day more religiously observed, then another.

To the seventh, be it granted, that time hath ever been divided by weeks, notwithstanding some say, that, before *Israels* coming out of Egypt, we find no mention of them at all in Scripture. But that there should be no such division of time without the seventh-day Sabbath, hath no ground of reason. For look how time came to be measured by quarters, and months, which was by the Sun and Moon set for that purpose in the heavens; so likewise by weeks. And therefore I make no question, but that the heathen, who never heard of a seventh-day Sabbath, have weeks, as well as months, and years. For men doe naturally observe the course of those great lights, and by the revolution of the Sunne reckon their yeares, & by the Moone their Months: Now the subdivision of the moneth into weeks is chalked out unto them, by the foure changes of the Moone. This argument therefore seemeth to suppose that, which is against the light of nature, *viz.* that men first began to divide time by weeks, and so adding week unto week, made up the yeare; whereas they are naturally taught first to accompt months, and yeares, and afterwards to subdivide these into weeks. Lastly, this argument suppoeth, that Adam observed the next day after his

creation for a Sabbath, which I suppose few will affirm; sure I am, none can prove.

To the right; be it granted, that God never failes in necessities, that the points of faith, and Hope, mentioned in the argument, were behoovefull instructions for Adam, and the Patriarches: that they are also included in the ordinance of the Sabbath; but that they are only shut up in this ordinance, or that Adam, and the Fathers before the law, learned them not else where; is no way to be decided. For they might have them (as questionles they had) both by the light of nature, and of revelation. By naturall light, for we must not think, that Adam utterly lost the knowledge of his Creator, or works of creation; he knew after his fall <sup>a</sup> the voice of God; he knew also that God had given him the woman. It was also known by the light of revelation, in the promise of the blessed seed, in which is comprised both our creation, redemption, and translation to a better life, as bene hath well observed. Our creation in these words, *out of the earth wast thou taken, and thou art but dust*; our redemption in those, *he shall break thine head*; our translation in the last clause, *till thou come*; in which he proclaimes the restitution of Adam, and his posterity, that are his seed, to the happinesse of Paradise, not earthly, but heavenly.

<sup>a</sup> Gen. 3. 12.

<sup>b</sup> Mihi, ne quid diffimulem, non subinnui tantum hoc loco, sed alia voce proclamari videtur relegate gentis restitutione. Park. l. 1. de descen.

To the ninth we say, the Patriarches no doubt did publicly worship God, their altars and sacrifices make it manifest; neither was it any will worship in them, but appointed by revelation. From hence to conclude



clude, that therefore God appointed them the Sabbath, is no good consequent; for God appoints men many duties, but prescribeth no certaine time of performance. For time is no part of the worship, but an accident, and adjunct thereof, left for the most part to discretion, and opportunity. I hope, that no man will deny, but that God is publicly worshipped amongst us upon Holy daies, Wednesdaies, and Frydaies, and yet God never sets us those times. From the worship thereof to inferre the time, is no good deduction. But let all be granted, that God both prescribed worship; and time; the Sabbath at most is but a positive precept, as the sacrifices also were; no morall duty, which is the thing aimed at in this question, and shall be handled in that which followeth.

Lastly, the testimonies of the learned are not, and, as I conceive, cannot be very many; and those that are, may easily be reconciled. To begin with *Philo*, the very addition which is given him, that he is a Jew, is sufficient exception against his testimony. And so for *Mr. Broughsan*, it may be reputed a part of his Rabbinicall learning, to which he was so much addicted. *Mr. Catwin* is not constant to himselfe in this point; for in his book of Institutions, he plainly speaks thereof, as given to the Jews by *Moses*, not by God to *Adam*. *Catharinus*, and *Mercurius* are held but Innovators amongst the Schoolemen in this point, and are generally forsaken of all their Followers. Lastly, that of *Zanchinus* is but a fancy of his own, and that also far fetched; and thus much of the first question.

a Perpetuam  
istam cessatio-  
nem Iudæis  
representabat  
unius diei ex  
septem obser-  
vatio Cal.  
inst. l. 2. c. 8.  
b Videtur De-  
us per diem  
septimum po-  
pulo suo deli-  
neasse futurū  
sui Sabbathi  
in ultimo die  
perfectionem.  
Ibid.

C.A.P. V.

The second question is proposed, whether the letter of the fourth Commandment be a moral precept.

**A** Law being once enacted, we take into consideration the binding power thereof for all such as are naturally bound all such upon whom they are imposed, until it doth appear, that they be repealed. Hence though Criticks say, *lex à legendo*, yet Divines take up another Etymology, *lex à ligando*, its therefore a law, because it doth oblige. But all Lawes being not of the same kind, doe not bind after the same manner, neither as they are lawes, nor as they are intended by the lawgivers. This is most true not only of humane lawes, whose authors are men, but of such also as proceed immediately from God himselfe. For there be some lawes of his, which oblige all people, nations, and languages upon the face of the whole earth, even every son of Adam. Others of them are prescribed either to particular persons, or some one people, & nation only: some of them also are of perpetuall, and everlasting continuance, never to be revoked; others were ordained only for a certaine period of time. Lawes of the first kind are properly called *moral*, which are in both the forenamed respects universall, the dictates of nature, and included in the divine essence, which is not subject to al-

ny



ny shadow of change; Lawes of the latter kind are all the ceremoniall, and iudiciall ordinances. The second question therefore is, whether the fourth commandement of the Decalogue be a morall law, binding all men throughout all ages to the end of the world: or whether it were given only to the Israelites, till the fulnesse of time, and exhibiting of the Messiah? The affirmative seems to some men as cleer as the day it selfe, and to be a point of that high consequence in religion, as that we ought rather to suffer as Martyrs, then to quit this truth. We will therefore muster up all such arguments, as make to this purpose.

CHAP. VI.

*The arguments for the affirmative are propounded, and enforced.*

**A**ND first, it is alleadged, that all the commandements of the Decalogue are morall, being parts, and branches of the law of nature. But the fourth commandement is one of these, placed in the very heart of the rest; spoken by Gods owne mouth, written by Gods owne finger, and that in tables of stone, to teach us their perpetuity, laid up with the rest in the Ark; therefore the fourth commandement must needs be morall.

Secondly, if this be not morall, as well as any of the rest, not only *Moses*, but God himselfe, who placed it so, might seeme purposely to confound things of

of different natures, intending as it were to breed distractions in the Church, as we see at this day. But this is no way to be imagined, for God is the author of peace, and not confusion, therefore doubtlesse the fourth commandment most is equally morall with all the rest.

Thirdly, that which is naturally written upon the hearts of the very heathen themselves, must needs be morall, but the whole fourth commandment is thus naturally written: *Ex quo* *sw* *isd* *as* *noigil* *ni*

*a Cyprian, de Spiritu S.*

First, the Sabbath must be the seventh day; for this number was ever reputed the number of perfection, and the holy number, not only *a S. Cyprian* so calls it, but *Homer* also, *Hesiod* and *Callimachus*.

Secondly, the whole day was spent even by heathens after an holy manner, in publique worship, and private contemplation.

Thirdly, they also observed their Sabbaths with severe strictness from all manner of works. The idolatrous Priests affirmed, that the holy daies were polluted, if any work were done in them; By all which it is plaine, that the very Heathen observed the Sabbath not by revelation, for this they never had, but by the very light of nature; therefore, &c.

Fourthly, this commandment is morall, which hath all the characters of morality, As first, that it appertaines to all nations in all ages. Secondly, that the more understanding amongst the Heathens approved and taught it. Thirdly, that it may be discerned by reason rightly informed. Fourthly, that it containes

some



Something which is necessary to humane nature to attain its end, and finall happinesse. *Fiftly*, that it is such; as if it were observed with the rest, would make the conversation of man compleat, without the addition of any other law; but all these markes of morality are to be seen in the fourth commandement. The two first are apparent by the precedent argument; for it was ever observed, approved, and taught by Heathens in all ages. The third is a necessary consequent of the former, for if the Heathens observed it, this their observation must needs proceed from reason rightly informed. The fourth no man can be so wicked as to deny; for if any thing be necessary to bring men unto everlasting happinesse, it is the observation of the Sabbath. The last also is evident, for if all the rest of the Decalogue together with this were observed, what need we any other lawes either of God, or man? *Ergo*,

*Fiftly*, that commandement is morall, whose reasons are morall; but such are the reasons in the fourth commandement. *As the first*, which is taken from the equity of the law, giving men fixe for one; for God ever was, and ever will be alike liberall to all men in all ages in this kind. *The second*, drawn from Gods interest in the seventh day. *The Seventh is the Sabbath of the Lord*, and what sons of Adam are exempted from giving God his owne? *The third*, is Gods example proposed for our imitation; for all men are bound by the very light of nature, to be followers of God, as deare children. *The fourth*, is the promise,

mise, which is made therein. For it will be as blessed a day, or a day as full of blessing unto us, if we sanctify it, as ever it was to the Jews; God being not lesse good, nor his grace lesse powerfull, nor his promise lesse sure; The fast is the ease & refreshing of our servants, and beasts, to whom Christians must not be lesse mercifull, then the Jews. Lastly the Sabbath taught them, that they were the Lords people: and no man will say, but that we also are so, by as many and by more strong tyss, and relations, then were ever any. *Erge &c.*

Sixty, the law Ceremoniall, and Iudiciall were given only to the Jewes, and such as were circumcised; but the fourth commandment was directed, not only to those within the covenant, but also to strangers, and aliens. *The strangers within thy gates.* And upon this ground *Nehemiah* reproveth the *Tyrian* Merchants, which were strangers; therefore &c.

*Neh. 13.*  
16.

Seventy, from the words of Christ in the Gospel, *pray that your flight be not on the Sabbath day.* Those words were spoken to the disciples, foreshewing, that if their flight should happen to befall them on the Sabbath, their affliction would thereby be increased. But if the fourth commandment be not Morall, what addition of sorrow had it been, if their flight had befallen them that day? Christians (and such were the disciples) need not trouble themselves about a law Ceremoniall. Thus then. That commandment, the breaking whereof might justly grieve a Christian forced thereunto by flight, is doubtlesse morall.

*Mat. 24. 20.*



morall, but the fourth commandment is such, therefore &c.

Eightly, that commandment, against which humane corruptions doe especially arise, and band themselves both in the Godly, and the wicked, must needs be morall: but our corruptions doe chiefly fight against the Sabbath, as the Godly feeble by experience in themselves: and experience doth also make evident in the wicked of the world; therefore &c.

Ninthly, that cannot be a truth of God, which overthrowes all religion, lets in Atheisme, Epicureisme, and all prophaneffe; no good tree can bring forth such evill fruit. But that doctrine, which denieth the morality of the Sabbath, overthroweth all religion, lets in Epicureisme, and Prophaneffe; as appears in those Churches, wherein it is taught in forraine parts. *Ergo.*

Tenthly, that which the Church of England teacheth in her Homilies, ought to be held for truth by all the obedient children of that Church; but the morality of the Sabbath is that, which the Church of England teacheth in her Homily of the time, and place of prayer; as will appeare to every one, that will read the same: Therefore all the obedient children of the Church of England ought to acknowledge it to be true.

Eleventhly, if you make the fourth commandment Ceremoniall, you make the Church of England guilty of Iudaisme. For that Church, which readeth to her children a Ceremoniall Law, and commands

them to kneele, whilst it is read, in acknowledgment of their subjection thereunto, and at the end to pray, *Lord haue mercy vpon us, and incline our hearts to keep this law*, cannot but be a Jewish Church. But the Church of England thus teacheth her children. *Ergo.*

Twelfthly, unlesse the fourth commandement be morall, there will be but nine commandements in the Decalogue, which is contrary not only to the received opinion of all men, but to the calculation of the whole Catholique Church in all ages, and is no meane Sacriledge to affirme. *Ergo.*

Thirteenthly, that which is taught by men, which are most spirituall, and alone discernes the things of God, must needs be true, and so on the contrary. But the Morality of the Sabbath is taught by men that are most spirituall, the contrary by men that are carnall, therefore &c.

Lastly, we haue the authority of all our English writers almost ever since the reformation unto this time: neither was it hitherto ever contradicted for at least these threescore, and ten yeares, unlesse by Papists, Anabaptists, or Familists.

*Ergo.*

Therefore if you make the fourth commandement Ceremoniall, you make the Church of England a Jewish Church, which teacheth her children to keep the Law, and commandments.



CHAP. VII.

*In which are set downe the arguments  
for the negative.*

**T**He negative tenent hath also its arguments, which in the next place must be produced, and

First, it is alleadged; That commandement, over which Christ was absolute Lord, as he was the sonne of man, is not morall; for a morall precept is part of Gods eternall law, over which the sonne of man can have no power, being made under the law: But Christ, as the sonne of man, *was Lord of the Sabbath*, as himselfe upon two sundry occasions hath twice told us *Math. 12. Mark. 2.*

To these Texts these exceptions have been made.

1. That this phrase doth no more import the Sab-Excep. 1.  
bath to be a ceremony, then the same used by the Apostle doth conclude the dead, and the living to be a ceremony, *for he rose againe, that he might be the Lord of the dead, and of the living.*

But this is to play with the ambiguity of the word; it's one thing to be Lord of the Church, to guide, governe, perfect, quicken, raise, glorify her: for this is the meaning of the Apostle, upon which that in the *Ephesians* may seeme as a comment. *Eph. 1. 20. 21. 22.* And another thing to be Lord of the Law or constitution, to moderate, dispence, order, alter, abo-

lish; for in what other construction can any one be said to be Lord of a law?

*Except. 2.* 2 It is said, that Christ did not intend by these words of his any such Lordship, because he did not then abrogate the Sabbath.

Nor is this to the purpose, for never any man yet dreamed, that Christ did in those words abolish the Sabbath; for both it, and the rest of the legall ordinances were in force, till they were nailed with him to the Crosse.

*Except. 3.* 3 It is excepted, that our Saviour in those words doth only dispence with his Disciples in that particular ease, and challenge to himselfe the power, and prerogative of expounding the Law against the Pharisees, who pretended only to the Chayre, and to give interpretations of the Law.

But to satisfy this also, and to cleare the Text, we affirme,

1 That Christ doth not there, or in any other place, ever dispence with the law in himselfe, or any other; for he took upon him the form of a servant, and came not to break the Law, but to fulfill it.

2 That in those words Christ doth not intend to expound the law only; for this he had done before, by the example of David, and by the place in Hosea.

3 That he doth therefore begin a new argument against the Pharisees, consisting of two things; the first of the end, and intencion of the Law, which was the good of man; the other from his own office, which was to be head both of men, and Angels, and there-



therefore being to dispose of all things, which tended unto mans good.

4 That he intended by those words to rectify their superstitious conceits of the Sabbath. As if he had said, you magnify the Sabbath, as if it were one of the greatest of all the commandements, a maine end of mans creation; but you must know, that it was made for man, and not man for it, as were all the legall rites, and ceremonies. And if this be so, I, that am the Messiah, am by my office Lord of the Sabbath, and can, and will abrogate the same in due time. And that this abrogation of the law of the Sabbath was that, which our Saviour did there at least insinuate unto them, is plaine; if we compare the text with that other of *S. Matthew*, where he tels them, that he is greater then the Temple, having absolute jurisdiction, and Lordship over all Legall, and Mosaicall rites.

*a Templum Sabbatho serviebat, ipse autem dominus erat Sabbathi, Mald. in locum.*

Secondly, that, for which, no man isto be censured, and condemned, is not a Morall Law; for the Law of nature teacheth us to condemne the transgressors of all Morall precepts; but no man isto be judged or condemned for the Sabbath. *b Col. 2. 16.*

*b Col. 2. 16.*

If any man say, that the Apostle speaketh of the other feasts of the lewes, which also are called Sabbaths, not of the seventh-day Sabbath in the commandement.

I answer. First, that he contradicts all Ancient, and Moderne expositions.

Secondly, that in all other places of Scripture, where mention is made of their Sabbaths, the weekly

ly Sabbath is also included. *Nehem. 20. 33. Esai. 1. 13. Hose. 2. 11.* why not here?

Thirdly, the Apostle had reason to have excepted this especially, considering that his doctrine in that place is a doctrine of liberty; for in cases of this nature unless men have their bounds set them, they easily turne their lawfull, and warrantable liberty into unwarrantable licentiousnesse.

Fourthly, it is not likely, nor agreeable to any rule, that, when all, which are denominated, are expressed, (as Sabbaths) that which doth denominate, (*viz.* the weekly Sabbath) should be excepted; but on the contrary.

Fifthly, the enumeration of the text is sufficient. *New-moones, Holydaies.* What Ceremoniall feasts had the Iewes distinct from their weekly Sabbath? which stands not under one of these heads. Either therefore the Apostle useth tautologies, which is not likely, his discourse being in that place Polemicall: Or that Tripartite enumeration of *new-moones, holy daies, Sabbath daies* includeth also the weekly Sabbath.

Lastly, the weekly Sabbath, which the Iewes observed, and circumcision, were the two maine heads of Iudaisme, for which in those times the Seducers so much contended: therefore this weekly Sabbath is there especially to be understood.

Thirdly, that, *which is a shadow of good things to come, whose body was Christ*, cannot be a morall law; for morall duties are eternall verities, no fleeting and vanishing shadowes. But the Sabbath in the fourth com-

*a Multa festa  
habebant Iu-  
dei, quedam  
quotannis co-  
lebrari oportebat,  
quodam  
incunte quolibet  
mense,  
quodam singulis  
septimanis, ut  
sabbatorum, hec omnia  
tanguntur ab Apostolo,  
hoc in loco.  
Salisbur. in locum,*



Commandement was such a shadow of good things to come; As hath in part appeared by that place of the Apostle *Heb. 4.* and shall be farther evidenced in that which follows, and hath generally been taught by all Antiquity. Ergo.

Fourthly, that, which cannot be deduced out of the principles of naturall reason rightly informed, without revelation, cannot be Morall: But the sanctifying of the Sabbath, as it is set downe in the letter of the fourth commandement, cannot be so deduced. For first naturall reason cannot teach us, that one of seven must be observed; much lesse, that it must be the seventh from the creation, or that it must be one of seven, in imitation of Gods rest. For though men by the light of nature may know the creation, and that God was the Creator, I will adde, (though it be impossible) the order how things were made; yet that all this was done in fixe daies, which is the ground of the Sabbath, naturall light cannot reveale. Neither can nature teach, that a whole day from evening to evening is to be kept holy: For this is the rule of the Sabbath in the fourth commandement, which is rather against nature. For nature teacheth to calculate from morning to evening as *Aquinas* sheweth; nor doth nature shew us that straight & exact resting from all manner of works, as the Commandement, and the exposition thereof given by *Moses* doth require. If any man say, that some shreds of all these were found amongst the Heathen in practice; and that they were doubtlesse guided thereunto by the light of nature. He

L

speaks

a Epiph. l. 1.  
hz. 8.

b *Aquinas*. 1. 2.  
2. e. q. 74.  
Art. 3. ad  
Sextum.

speaks nothing to the purpose; The question being, not of their practice, but the principles of naturall reason, which must be produced, and the deduction made according to those principles. Now let any Philosopher, or Divine, laying aside his Bible, make the demonstration out of meere naturall principles, & *erit mihi magnus Apollo.*

*a Manifestum est itaq, non eternum, nec spirituale, sed temporale fuisse preceptum, quod aliquando cessaret. Tert. advers. Iud.*

Fifthly (which is also *Tertullians* reason) whatsoever is *de facto* abrogated, and abolished for practice; whether by Christ, or his Apostles, cannot be morall for precept. For whatsoever is morall must be perpetuall; but the letter of the fourth Commandement is thus abolished for practice. For first, not the seventh from the creation, but the eight is observed. Secondly, this eight was never observed by the Christians, as the Jews observed their seventh; neither for time from evening to evening, nor for manner in any respect. Lastly, we keep not our day upon the same reason, and ground with theirs, as in memory of the creation, of the deliverance out of *Egypt*, of the fall of *Manah*, but of *Christs resurrection*: Nor to the same end, to represent unto us our spirituall rest in Christ. For the faithfull have already obtained that, for pates, though not degrees, neither was the Lords-day ever appointed to shadow out unto us the eternall consummation thereof in Heaven. The letter therefore of the fourth Commandement is in all the branches thereof vanished, and abolished, *Ergo.*

Sixtly, that which is morall admits no dispensation upon any ground of necessity, Charity, Piety, or what



what else soever. And this <sup>b</sup> St *Chrysostome* makes good; saying, in those things, which are altogether unlawfull, (as whatsoever is forbidden by a morall Law) <sup>no</sup> excuse whatsoever can be pleaded to make it lawfull. A man must not lye, no though it be a ho-ly fraud: Commit Idolatry, Rebellion, Murther, Theft, to save his life, nay his soule, or a thousand soules. But the fourth Commandement admits of many excuses, and dispensations; and that, when nei-ther Charity, Piety, nor necessity require. I never heard a Physitian blamed for tending his Patient on the Sabbath, though not in extreame danger; nor a Sheeheard condemned for following, or folding his flock upon that day; yet the folding of Sheep is nei-ther a worke of Piety towards God, nor mercy to the cattell, which would be better unfolded: only it's a matter of profit to the owner. The <sup>c</sup> Iewish Rab-<sup>d</sup>binstell us, that the children of Israel never kept but the first Sabbath, during their whole pilgrimage in the wilderness. No man will say, they were forced by necessity to this long intermission. <sup>d</sup> St *Chrysostome* is of opinion, (how justly I say not) that our Saviour in his own person brake the Sabbath, when no occasion compelled him thereunto: As when he made clay with his spittle for the blind mans eyes.

If any object, that even morall lawes admit of dispensations, as in the case of *Abraham*, who was commanded to sacrifice his owne sonne; and of the Israelites, who were also commanded to robbe and spoile the Egyptians.

<sup>b</sup> Chrysost.  
Hom. 40. in  
cap. 12. Math.

<sup>c</sup> Laurent. in  
Tert. advers.  
Iudæos ex  
Rabbinis in  
Ios. c. 6.

<sup>d</sup> Chrysost. ib.  
<sup>e</sup> *Abraham*  
cum consensu  
occidere filiū,  
non consensu  
in homicidi-  
um, quia debi-  
tum erat eum  
occidi per  
mandatum  
Dei, qui est  
dominus vite  
& mortis.

Aquin, 12. q.  
100. art. 8. ad  
3.

f Communiter  
dicatur quod  
Deus mutare  
potest materi-  
am precepto-  
rum, sed ma-  
teriam materia  
non potest dis-  
pensare. Vig.  
c. 15. v. 7.

The Schoolemen have long since untied this knot, distinguishing between the dispensation of the law, and the mutation, or change of the thing concerning which the commandment is given. And this change of the thing may be made in regard of some of the commandments, by the omnipotent sovereignty of the Lord, but not in others. God by prerogative royall over all create beings, may call for any mans life by the hands of whom he pleaseth, as in *Abrahams* case. He may likewise deprive any man of his propriety in any of his goods, and so give them as a prey to another, as in *Israels* case. But God cannot change the matter of other Commandments, as make himselfe more Gods then one, or worthy to be dishonoured. So then in the forenamed particulars there was no dispensation in the commandment, but an alteration in the things. And the reason of this distinction is plaine; for had the Egyptians continued the lawfull owners of their Jewels, and rayment; the Israelites must have been theeves, keeping them from them without their consents, God can no more make theft to be no theft, then deny himselfe.

Object.

But perhaps you will say, that the matter of the fourth commandment is also changed in the former instances, the law not dispensed with at all.

Ans.

I answer, that the matter of the fourth commandment is the seventh day; the sanctifying thereof the forme; but how the seventh day can be changed, and not be the seventh day, to the Physician, or shepheard, or any other, is not imagineable. *Omne*

*quod*



*quod est, dum est, necessario est.* Whatsoever hath being, whilest it hath being, must necessarily be that which it is.

Seventhly, whatsoever is contained under the name of legall sacrifice in the old Testament, is not morall: for not only the Leviticall sacrifices, but even those, which were offered by Adam, and the Patriarches, were Ceremoniall. But the Sabbath is referred unto this head by s. Christ himselfe disputing with the Pharisees, and citing against them the Prophet *Hosea*. For as under mercy are comprehended all works of love to our neighbours: so under the title of sacrifice, are contained all the rites, of the Mosaicall Law.

g Mat. 9. 13. vide Mald. in locum. In voce (Misericordia) Synecdoche est notanda, nam sub hoc nomine Christus humanae humanitatis officia comprehendit. ut nomine sacrificii omnes ceremonias, & quicquid est externum.

Eighthly, that Commandement, for the observing whereof man was not made, is not Morall; for therefore God made man, that, by the observation of the Morall Law, he should beare his own image in the world, serving him in rightcouesse, and holinesse to the glory of his Creator. But man was not made to keep the Sabbath in regard of any circumstances of the commandement; but on the contrary, the Sabbath was made for man, and not man for the Sabbath: Therefore &c.

Marlor. h Ordinatur homo ad Deum non per interiores actus mentis, sed etiam per exteriores opera, quibus deus non servitatem profiteatur, ista opera & cultus ceremoniarum vocatur, Aquin. 1. 2. q. 99. art. 3. in corp. Lex Ceremonialis est, quae praescribit ritus Ecclesiasticos, & externas Ceremonias, sacrificia, vasa, loca, tempora. Buz. loc. com.

Ninthly, that Law, which determines Ecclesiasticall rites and ceremonies, prescribing set times of holy worship, and the outward solemnities thereof, is not Morall, but Ceremoniall. This I take to be a Theologicall Maxime among all sorts of Divines, &

the reason is, because the law Morall being the same with that of Nature, doth not descend to any particular circumstances. But the fourth commandement prescribes, and determines set, and particular times of holy worship, and the outward solemnities of the same, saying, *the seventh is the Sabbath, in it thou shalt doe no manner of work*, Therefore &c.

\* Ignat. Ep. ad Magn. c. 1. k. in quibus singulis lex non dicitur impossibilis, sed infirma, sed plane iam mortua. Orig. lib. 6. in Rom. cap. 8.

† Tertul. adversus Iudeos.

‡ In law temporaria re-velata observatio illa sabbati, que minus divinatione figurabatur, ablatam est ab observatione fidelium. Aug. in Gen. ad lit. lib. 4. c. 11.

§ Hier. lib. 18. in Galatas. ¶ Litera illa observatio Sabbathi sonantis requiem, non dantur, inditus sacrificiorum ritus, interdicitur porcine carnis usus, pluvia est ex illa nube (Mose) descendens, sed nolo in hortum meum descendat. Bern. serm. 90. in Cant. p. Damascen. de fide orthod. lib. 4. cap. 4. ¶ Quies ab operibus, licet non amplius sit in Christianismo precepta, sicut scribit Apostolus Col. 2. necessaria tamen est, & instituta ab Ecclesia propter imperfectos. Luth. de bonis operibus.

ther



ther saith plainly, that the outward Rest of the Sabbath is not commanded us Christians under the Gospell, and alleadgeth for prooffe the Prophet *Isai. ab*, cap. 66. and the Apostle *S. Paul Colos. 2.* & *Calvin* sharply confuteth the maintainers of a seventh day Sabbath for false Prophets, and Iewes. All the Protestants, by what names soever distinguished, follow these their leaders, except a few in comparison in the Church of England, which have all started up since the daies of Queene Mary.

And therefore *Bellarmino*, setting downe the Doctrine both of the *Lutherans*, and *Calvinists*, reduceth all to these heads. First, they affirme, that the Law of God requires us to keep some daies holy. Secondly, that those daies are not determined by the Law of God, but that this determination is left wholly to the Church. Thirdly, that those daies which the Church shall determine, are not in themselves more holy, then other daies. Fourthly, that this determination of the Church doth not bind the conscience, but in case either of contempt, or scandall.

Now if this be the Doctrine both of the *Lutherans*, and *Calvinists*, they cannot affirme the fourth Commandment to be morall; For if so, then God had determined a set day, and time, wherein to be worshipped; then one day had been more holy, then another, being set thus a part by God himselfe for his holy use; and then also all mens consciences had been bound to the observation thereof, even out of the case of contempt, and scandall.

If

*Evanescent nuge pseudo-prophetarum, qui Iudaica opinione populum superiori-bus saeculis imbuerunt, nihil aliud afferentes, nisi abrogatum, esse quod ceremoniale erat; id vocant diei septimae taxationem, remanere autem quod morale est; nempe usus diei observationem in hebdomade; atqui id nihil aliud est quam in Iudeorum contumeliam, diem mutare, diei sanctitatem eandem animo retinere. Calv. inst. lib. 2. c. 8. s. Bellarm. de cultu. sanctum lib. 3. c. 10.*

If any man suspect *Bellarmines* honesty in this his report of *Lutherans*, and *Calvinists*, let him shew wherein he hath unfaithfully collected. I am sure, *Amesius*, who hath taken upon him to weakē, & enervate

a *Scimus Sabbathum esse Ceremoniale, quatenus coniunctum est cum sacrificiis, & reliquis Iudaicis Ceremoniis, & quatenus aligatum est tempori. Ceterum quatenus Sabbatho religio & pietas propagatur, & iustus ordo retinetur in Ecclesia ipsa, charitas proximo servatur, perpetua, & non temporale est. Bul. dec. 2. ser. 4.*

b *Die septima vacandum, ceteris morale est, quoniam stato tempore domino vacandum sit,*

*quod ne deferatur ob occupationes temporarias. Ceremoniale decretum est, ut septimum diem non praeferat, quocumque tandem die supputare incipias Pell. in Exod. 18.*

his whole Doctrine, toucheth not upon this: It were an endlesse piece of worke, to set down the patticular writers of the reformed Church. I will only name *Bullinger*, and *Pellican*, and that in those places, where they purposely treat of this subject. Because the common evasion is, that heretofore the Protestants of all kinds were so taken up with the common adversary of the reformation, that they never sufficiently studied this point. \* *Bullinger* therefore, writing purposely of this subject, saith, we know, that the Sabbath was Ceremoniall, as joyned, and annexed to the Sacrifices, and other Iewish rites, and as confined to a set time, b *Pellican* likewise thus expresseth himselfe. A seventh-daies rest is so farre Morall, as that God must have a certaine time appointed for his worship; but that we must not let slip the seventh day, wheresoever we begin to reckon, is Ceremoniall. I know arguments from humane Authority are unartificiall; and that some men are so wise in their own conceits, as that they stick not to cry down all others, when they oppose their fancies; The immediat symptome of singularity. This therefore shall suffice.



CHAP. VIII.

*In which the question is stated, and explained.*

**T**He Morality of the letter of the fourth Commandement is thus eagerly maintained even with waywardnesse, to make way only to that which concernes the Lords day; of which we will also speak (God willing) in its place. For there being neither precept, nor practice in the Scripture, nor any other good record for that, which hath of late yeares been imperiously thrust upon the consciences of men in that point: the broachers of those doctrines were of necessity to shelter themselves under the letter of the fourth Commandement; And indeed this hiding place being once granted them, we could never be *Jewish* enough in Sabbatizing. But if it be made appear, that this is but a pretence only, and a covering of Fig-leaves; the nakednesse of their doctrine will soon be seen: and that they have (though unawares) laid snares, and ginnes for mens consciences therein. For the opening now of this point, we must first enquire, what a *Morall law* is? And then, how the fourth Commandement is *Morall*, and how not? Lastly, what be the particular Ceremonies therein contained.

Morall is derived <sup>a</sup> from *Mores*, which signifies *manners*: That therefore in a large and generall construction of the word may be said to be a *Morall law*, which doth any way prescribe concerning the man.

M

ners

<sup>a</sup> *Moralia sunt de illis, quae secundum se ad bonos mores pertinent; cum autem humani mores dicuntur in ordine ad rationem, quae est proprium principium humanorum actuum, illi mores dicuntur boni, qui congruunt rationi* Aq. 1. 22 q. 100. art. 1. in corpore.

ners of men. Now the manners of men being good, or evill, as they either agree, or disagree with right reason; a Morall Law is that, which prescribeth a man to governe himselfe, as right reason neither blinded nor corrupted doth require. Hence it is, that the Law Morall is the Law Naturall; for that only is right reason, not corrupted, which God imprimed in the heart of man in the creation with an indeleble character never to be blotted out. And therefore the reliques thereof remaine ever since the fall of Adam in the world of the heathen. This kind of law is alwaies in force, though it never be proclaimed; because it commandeth those things, that are of themselves simply good; and forbids those things, which are of themselves simply evill. Yet because it was much obscured in mans heart, the fall of Adam making us the children of darknesse; God was pleased to give a copy thereof in writing to his people, and in them to his whole Church for ever; The Morall law therefore, of which we speak in this place, in its proper and restrained sence, is not every rule of right reason, but only that, which is naturally engraven upon the conscience. So that the Schooles have well distinguished the rules of right reason into three kinds.

First, there be some so common and obvious, as that man, retaining humane reason, cannot erre in them: as that God is to be loved; good to be embraced; evill to be avoided; and such like practicall principles *ex terminis evidentia*; and all conclusions necessarily, and immediatly flowing from the same  
And



And so Morall (saith <sup>b</sup> Gab. Biel) extends it selfe but only to two Commandements of the decalogue, *Thou shalt have no other Gods but me, and Thou shalt not take the name of the Lord thy God in vaine.* For it being a naturall principle, nay the first and ground of all the rest, that *there is a God*; those practicall conclusions are known of themselves without farther teaching. Lawes thus Morall are utterly undispensable even by God himselfe, who cannot deny himselfe.

Secondly, some of these rules and directions of manners are not so obvious, and manifest of themselves; yet such, as every vulgar and mean capacity may easily find out even by the light of nature: as that *parents are to be honoured*; that *God is publickly to be worshipped*, with <sup>d</sup> the precepts of the second table. These are not so plaine, and evident, as the two former; and therefore men doe the more easily erre in them; as we see by the practice both of heathens, and of the ignorant Christians. These may in particular cases be dispensed with, by changing the nature of the things, about which they are conversant, as hath already been shewed.

Thirdly, some of the rules of right reason, directing mens actions, are yet more dark, and obscure then the former; and therefore are known only to wise men, or by revelation; Such are all good positive lawes superadded to those of the decalogue, either by God, or man; and may be filled <sup>b</sup> *Responsa prudentium*, the answers of the wise. In this last and largest construction of Morall, all the Holy rites prescri-

<sup>b</sup> Non omnia decalogi precepta sunt de lege natura  
<sup>c</sup> stricte accepta. lib. 3. sent. dist. 37. q. 1. art. 2. con. 1.  
<sup>d</sup> Duo precepta negativa prime tabule sunt de lege nature proprie. ib. con. 2.

<sup>c</sup> Quod Deus sit, est primum principium complexorum. Bradw. de causâ Dei lib. 1. cap. 12.

<sup>d</sup> Secundæ tabule precepta sunt de lege nature non stricte, sed large accepta.

Biel lib. con. 3: <sup>e</sup> Non rapiant alienum, quia Deus erat superior, &

versus Dominus omnium bonorum & Egypti, & totius universi.

tatis, & ita poterit transferre Dominium in filios Israel. Biel. lib.

bed Dub. 4.

bed by *Moses*, being appendices to the fourth commandment; and all the Iudicials appendices to the severall precepts of the first, and second table may be termed Morall. The question therefore is not of this kind of Morality, but of the two former only, *viz.* Whether the law of the Sabbath be either a principle in nature known, and evident of it selfe: or at least such as every man, that hath the use of pure naturall reason, may without revelation easily find out? For that it is under positive precept in the fourth Commandment was never doubted.

We must in the next place understand, how we speak of the fourth commandment in this question; whether of the whole, and every part thereof, or of one, or more parts, and clauses?

And first, there are, that say, that according to the law of God, and rules of right reason, there ought not to be in the time of the Gospell any distinction of daies, as being directly contrary to Christian liberty. So our *Anabaptists, Perfectionists, Libertines.*

On the other side there are, that affirme every letter and Syllable therein to be Morall: as the Iews, and such Christians, as in this particular doe Iudaize expressly, as the Familists, and others, together with our rigid Sabbatharians, who although they stand not for that very day, of which the commandment speaketh, the seventh from the creation, as the others; yet keep the Lords day, as being a seventh intended also in the commandment, and to be observed in all things according to the sound of the letter by all men  
in



in all ages; which is no better then implicit *Judaisme*. And herein they stand (for ought I know) alone, unless they will claime kindred of the ancient Hereticks, the Ebionites.

There are others in the third place, that affirme the fourth commandement to be partly Morall, partly Ceremoniall. And this is the most generall voice of Divines, ancient, and moderne, Protestants, Papists, Lutherans, Calvinists; except those before named.

But this their agreement is not without great disagreement; some affirming in one sence, & some in another; some of more, some of fewer branches of the commandement.

Many in the Popish Schoole, with some Protestants, especially Lutherans, put morality in two clauses; the first is, *Remember thou keep holy the resting day*, where a day is commanded (say they) in generall. The second is, *the seventh is the Sabbath of the Lord thy God*, wherein (say they) the former generality is restrained, and determined to be one of seven.

But <sup>h</sup> Calvin, and all those that insist in his steps, flye from this as from false doctrine, and *Judaisme*. I meane this latter assertion; for they joyne with them in the former, and acknowledge a morality for a set day; but say they, the determination to one in seven, or five, or ten, &c. is wholly arbitrary, and in the power of the Church to prescribe. And herein Cal-

oribus seculis imbuerunt, nihil aliud afferentes, nisi abrogatum esse quod ceremoniale erat in hoc mandato, id vocant suâ linguâ septimæ diei taxationem, remanere vero quod morale est, nempe unius diei observationem in hebdomade, Calv. instit. lib. 2. c. 8.

*g Morale est  
sanctificare  
unum è sep-  
tem. Baldw. c.  
de Sab. casu 2.  
Manet hoc  
morale, esse  
nimirum ali-  
quod tempus,  
vel diem ali-  
quem singu-  
lis septimanis  
ad exercitia  
divina pera-  
genda tribu-  
endum. Con-  
radus Diete-  
ricus dom.  
17. post Trin.  
Morale est,  
quod sacra re-  
quies die sep-  
timo non de-  
terminatè hoc  
vel illo, sed u-  
no è septem  
piè observan-  
da est. Thum.  
in expl. Dec.  
k Evanescent  
nugæ pseudo-  
prophetarum,  
qui Iudaicâ  
opinione po-  
pulum superi-*

win hath the voices of many both Papists, and Lutherans. One thing more must be added, that when Divines put morality in the first claute, (*Remember thou keep holy the resting day*) those words may undergoe a twofold consideration; for they may be taken

*m Hoc est quod  
usitate &  
recte dicitur,  
novum testa-  
mentum non  
genus, quod  
morale est, sed  
speciem, qua  
Ceremonialis  
est, abrogasse.  
Chem. part.  
4. exam.*

Either formally, as they lye in the commande-  
ment, and thus considered they are not Morall; be-  
cause they speak of that particular Sabbath given un-  
to the Iewes, even the day of Gods rest. It is not a  
Sabbath, but *the Sabbath*, even that which God san-  
ctified, and is pretended to have been as ancient as  
Adam. The Sabbath must be the same with the se-  
venth, or else there is no tolerable sence, or congruity  
in that Law.

*Morale est  
quantum ad  
hoc, quod ho-  
mo legetur a-  
liquod tempus  
vite sue ad  
vacandū divi-  
nis. Aq. 2. 22.  
q. 122. art. 4.  
in corpore.*

*Festa quoad  
genus institu-  
ta sunt, quoad  
speciem ma-  
nent in libera  
potestate Ec-  
clesie. Bald. c.  
de Sab. Casu  
2.*

Or *Materially*, as challenging a tribute of our time;  
As if it said, put a part some certaine, and set time  
from thine own employments for Gods publike  
worship; and in this sence <sup>m</sup> they affirme it to be Mo-  
rall, and not otherwise. That God therefore must  
have some of our time allotted out for his publike  
service, is the substance of that commandement, to  
continue for ever unto the worlds end. The whole  
letter, as it is expresse in the decalogue, is the shadow  
vanished away, being either Ceremoniall, Iudiciall,  
or mysticall. Therefore saith <sup>o</sup> *S. Augustine*, he that  
keepeth the Sabbath, as the letter soundeth, is carnally  
wise, not spirituall. To which purpose <sup>p</sup> he speaketh

*o An vero propter unum preceptum, quod ibi de Sabbatho positum est, dictus est Decalogus  
littera occidens: quoniam qui/quis illum diem huc usq. observat, sicut littera sonat, carna-  
liter sapit. Aug. de spirit. & lit. c. 14. p Quod in lege, quae duabus tabulis lapideis conscrip-  
ta est, solum inter cetera in umbrā figura positum est, in qua Iudei sabbatum observant. ib.*

continually,



continually. And *q Bede* affirms, that the Apostles of *q Bede Hexa.* Christ took clean away the letter of the Sabbath; But we will, as was promised, descend to particulars, declaring, and following herein the footsteps of the holy Ghost, and reverend Antiquity.

First, that in regard of the rest and preciseness thereof, it was *Ceremoniall*.

Secondly, that in regard of the persons, it was *Indiciall*.

Thirdly, that in regard of the determination of the time, and imitation of Gods rest, it was *mystically* to be understood.

That is properly a leuiticall ceremony, which God <sup>r Heb. 10. 1.</sup> commanded *Moses* in the Leviticall Law to shadow <sup>Col. 2. 17.</sup> out Christ, or his offices, or his benefits, and doctrine <sup>s Usus Ceremoniarum erat; primo, ut essent imagines cultus interioris; secundo, ut demonstrarent immunditiam hominis inhaerentem, tertio ut palpabiles essent conciones de passione Christi; quarto ut essent maceries, quibus ffa-</sup> of the Gospell. And therefore the Apostle defines the <sup>etis Ecclesia reliquis generibus discernetur. Buc-</sup> Ceremoniall Law, to be *a shadow of good things to come, whose body is Christ*. These Ceremonials are farther marked unto us by *Divines* by diverse characters.

First, the Ceremonies were notes, and badges of distinction between Jew, and Gentile, parts of the wall of separation set between them.

Secondly, they were helps to discover unto them their naturall filthiness in Gods sight.

Thirdly, they did shadow out unto them that inward, and invisible worship, which God requireth of all such, as worship him in spirit, and truth.

Fourthly, they were unto the people so many visible sermons of the death of Christ, and glad tidings

of

*I Quamvis in-  
stituta erant  
ob recordatio-  
nem beneficio-  
rum prateri-  
torum, (ut  
Sabbatum in  
memoriam  
creationis) ta-  
men habebant  
coniunctam  
adumbratio-  
nem, & pro-  
missionem spi-  
ritualium be-  
neficiorum in  
Christo exhi-  
bendorum, sci-  
licet sabbat-  
um gaudi-  
um spirituale,  
et requiem con-  
scientie da-  
tam in Chri-  
sto. Ioh. Sa-  
risb. Episcop.  
in Col. 2. v.  
17.  
& Exod. 31.  
12.*

of the Gospell; not that the ceremonials did alwaies look only to things to come; for many of them had (as it were) two faces, and pointed *historically* to things past, as well as *mysteriously* to things to come. The Passover did remember them of their deliverance out of Egypt; the Pentecost, of the law given in mount Sinai; the feast of the Tabernacles, of Gods protection of them in the wilderness; the Sabbath, of the Creation of the world in sixe daies. Yet (as a learned Prelate of the Church hath observed) all these had thereunto annexed the shadowes of things spirituall; As their passover was a type of our redemption by the blood of Christ; their Pentecost, of the powring out of the spirit, writing Gods lawes in the tables of our hearts; their feasts of Tabernacles, of our present pilgrimage to Ierusalem which is above; their Sabbath, of the peace of conscience and joy of heart, which we receive by a lively faith; their new Moones, of the Churches illumination; So that their looking back to some remarkable Histories of things past, did nothing hinder them from being shadowes of good things to come.

These therefore being the undoubted, and generally received cognisances of Ceremoniall observances, we must examine, whether they doe agree unto the law of the Sabbath.

And first, that the Sabbath was a part of the wall of partition, given to distinguish Iewes from Gentiles, appears both by the law, and the Prophets; *keep you my Sabbath* (saith God by Moses) *for it is a signe be-  
tweene*



between me, and you in your generations, that ye may know  
 that the Lord doth sanctify you, therefore shall ye keep  
 my Sabbath; And by *Ezekiel* the Lord saith, I gave *Ezek. 20. 21.*  
 them also my Sabbaths, to be a signe between me, and *2 Ergo Sabba-*  
 them. By comparing of which places plaine it is, that *rum & civ-*  
 God spake this not of their other feasts, and solemnities, *cumcisio in*  
 (the common evasion) but also chiefly of the *signum data*  
 weekly Sabbath; for though in the Prophet it be in *sunt veri*  
 the plurall number (*Sabbaths*) yet in *Moses* it is the *Sabbathi, &*  
 Sabbath. The Sabbath was a signe between God and *vere circum-*  
 his people, *viz.* Of his covenant made with them, *cisionis. Hier.*  
 having discarded all other nations, making them only *in Eze. 20.*  
 a holy and a peculiar people to himselfe, leaving o- *b Hoc qui-*  
 thers in their pollutions, and to their manifold abo- *dem illustre*  
 minations. The Law of the Sabbath was of the same *esse voluit*  
 nature with that of the circumcision, as *a S. Hieron* *Deus discrim-*  
 hath well observed upon that place of *Ezekiel.* *b M. bolus, quo in-*  
*Calvin* calls it an illustrious sign of greater note and *famiam asper-*  
 use to separate the Jew from the Gentile, then cir- *geret pure*  
 cumcision could be. And this was the reason, why *sanctusq; reli-*  
 the Devill raised up so many blasphemous tongues *gioni, per pro-*  
 against it amongst the heathen. *Theodore* also saith, *servas lin-*  
 that many other nations communicated with the *guas Iudaica*  
 Jewes in circumcision; and we know it to be true at *Sabbatha sepe*  
 this day in *Turkes*, and *Mahumetanes.* But the Jewes *traduxit, Cal.*  
 alone even unto this day observed a Sabbath, as the *in Exod.*  
 only proper seale of Gods covenant. Lastly, our Sa- *praecep. 4.*  
 viour is observed to have joyned the Sabbath with *c Neq; circum-*  
 circumcision, as being both of like nature, and use, *cifo ita ipso-*  
 The second Character of ceremonies is, that they *ab aliis distin-*  
 served *guebat, ut*  
*Theod. in Ez.*  
*20. Ioh. 7. 22.*

served to mind the people of their naturall uncleanness. This we see in all their washings, cleannings, purifyinges, sacrifices, therefore called also *expiations*. The same likewise did their feasts, and new Moones represent unto them, some more, some lesse. And this also did the rest of the Sabbath. For as circumcision remembred them of the superfluity of malitiousnesse to be done away by the circumcision of the spirit: so did the rest of the Sabbath mind them of their pronenesse to follow their sinfull lusts, walking in their own waies, and of their aversnesse from suffering God to dwell and raigne amongst them. This also appears out of that, which hath already been said: for being a signe and representation of their covenant with the Lord, it not only remembred them of what he required of them, but also of their own crooked dispositions thereunto. It appears also by the Prophets exhortation with his people to this purpose, for *seeking their own wills, doing their own works, and speaking their own words*; for by these things cannot be understood ordinary works, thoughts, words at other times lawfull, as is commonly expounded, to the entangling of weak consciences.

*a p. felices  
Iudei sicut  
non aliter  
iam suam po-  
se Deo probari  
nisi rationem  
constitua, sen-  
sus omnes car-  
nis exuerent.  
Calu. in  
Exod.*

For first, though the commandement forbad them ordinary works, and their very fitting still was a Sabbath duty, as we shall shew hereafter; yet to speak common words in ordinary communication, or to think of any ordinary things, as occasion required, was never forbidden.

If any man say, that the other negative precepts take



take in also the heart, and the tongue, and therefore that this also in the Sabbath must be so extended.

Answered, that all other negative precepts are of things simply, and in their own natures evill; To kill with the tongue by flandering, and railing; so to murder in the heart by malice, envy, hatred, evill wishes, are things in their own nature simply evill; and therefore no marvaile if in this case negative commandements thus enlarge themselves; it is not so here.

Secondly, this interpretation crosseth the maine scope of the Prophet, which is, to discover the deep hypocrisy of their hearts, not any outward visible prophanation of the Sabbath; As if the Prophet should have said, the Lord hath sent me to cry aloud against your deep dissembling with him in two principal points, the one of fasting, the other of resting before him. In both these you are so outwardly formall, (for they did outwardly fast, and Sabbathize most precisely,) as that you think God doth you much wrong, not to accept both your persons and performances. *You seek me daily, and will know my wages, even as a nation that did right, and had not forsaken the statutes of their God, and aske of me the ordinances of justice; they will draw neere unto God, saying wherefore have we fasted, and thou seest it not?* But saith the Prophet, I am sent to tell you, you neither fast, nor rest aright; you should fast unto sinne, and rest unto holinesse; fast unto mortification, rest unto sanctification, not following in either regard your own cor-

*b* *Esaia* hy-  
pocritas ob-  
iurgat, quod  
in externo  
tantum ces-  
sandi ritu in-  
sisterent. Cal.  
ibid. & Instit.  
lib. 20.

*c* *Arguunt*  
dominum quod  
bona opera non  
respiciat. Hier  
in locum.

*d* *Sinan* pro-  
phanes Sabba-  
thum sequen-  
do volunta-  
tem, id est li-  
bitum passio-  
num tuarum,  
& utijs uti ab  
opere ortum  
agas. Cornel.  
Lapid. in lo-  
cum.

*a Greenham  
Catech.*

rupt immoderate desires. Fast and rest in this manner, & then see whether your lights (all manner of felicity) break not forth as the morning, and that manner not up on the high places of the earth. Thus, it is generally understood by all ancient, and moderne Expositors; and therefore is quitted by *Amesius*, as being nothing to that purpose, for which it is commonly avouched; and by *Mr Greenham* not to belong to the Christians at this day, but in proportion.

The third character of Ceremonies is, that they represented unto them that inward, and spirituall worship, which God requires of them that fear him. So unleavened bread signified sincerity, truth, and the like. This also is plaine in the Sabbath, representing unto them the inward repose, which we ought to have in the Lord, denying of our selves, crucifying our carnall wills, and affections, suffering the Lord wholly to governe our hearts by his holy spirit.

*f Heb. 4.*

*g Interpretatur  
Apostolus  
Sabbatum,  
cum dicit re-  
manet igitur  
Sabbatum  
populo Dei.  
Aug. contra  
Adam. c. 16.*

Lastly, the Sabbath was a visible Sermon of the glad tidings of the Gospell; of that rest, which Christ should bring us; of reconciliation with God; of peace of conscience through the powerfull operation of a true and lively faith. For this last the Apostles testimony is so evident, as whosoever gainesaieth it, fighteth against the light it selfe: *we, which have believed, doe enter into rest.* What rest? even that, which is shadowed in the Sabbath, instituted and grounded upon Gods resting from his works from the foundation; and what rest was thus shadowed, but that, which Christ and his Gospell brings them. By all which



which (I think) it is manifest, that the Sabbath was not only a Type, or figure, as the brazen Serpent: as many of their Iudges, Priests, Kings, Prophets also were, (for this is that, which is replied) but properly and truly a Leviticall shadow, and ceremony abolished in Christ the *true Sabbath* indeed, as <sup>h</sup> Epiphanius styles him.

<sup>h</sup> Epiph: contra heres: lib.

1. Tom. 2. cap. 30.

To proceed therefore, if the rest commanded in the Sabbath were thus a figure of our spirituall rest in Christ, then doubtlesse also that proportion of rest, which is the strictnesse of Sabbathizing according to the sound of the letter, shadowed unto them that proportion of holy and spirituall rest, which God requires of his redeemed ones, and unto which Christ will at last bring them by degrees. The Iewes, we know, were forbidden all kinds of servile works, even the kindling of fires, and that upon paine of death: I confesse, some are of opinion, that this was but a temporary injunction, during Israels abode in the wilderness: Their reason is, because our Saviour dined (saith the Text) with a chiefe Pharisee upon the Sabbath; and it is probable, so great a man entertained so great a personage with a great feast, which could not be without kindling of fires. But I cannot conceive, that any Mosaicall ceremony once instituted could be abolished, till they were altogether nailed to the crosse; especially having reference to any benefit, which the faithfull receive from Christ; as hath this of the Sabbath. Now though the Iews rest were so strict, and exact, yet we may justly wonder at the pe-

i Nisi eximi-  
um aliquid,  
et singulare  
fuisse in  
Sabbatho, vi-  
deri posset a-  
quo atrocius  
iubere homi-  
nem interfici,  
tantum quo-  
niam ligna  
occiderat.  
Calv. in Exod.

k Sabbathum  
commendatum  
est priori po-  
pulo in otio  
corporali tem-  
poraliter, ut  
figura esset  
sanctificatio-  
nis in requiem  
spiritus san-  
cti Aug. ad  
Jan. ep. 119.

nalty inflicted on the transgressors, death; since God passed over greater things with lesse censures, as fornication, and theft, which are contrary to the Law, and light of nature it selfe. Calvin therefore saith rightly, that unlesse there were some excellent, and singular thing in the Sabbath, more then is expressed in the letter, it might seeme to savour of cruelty to put a man to death for gathering a few sticks, and kindling a fire with sticks already gathered. But saith he, what was this great and excellent thing in the Sabbath? Doubtlesse not the litterall rest; for then the punishment should continue still the same, and the precise observation of this rest ought to remaine. It is therefore the mystery, that is so excellent and highly esteemed of the Lord, viz. that the faithfull should sanctify unto him an entire rest from all, even the least servile works of sinne and Sathan, leaving no one lust unmortified to raigne in them, into which absolute liberty Christ will also at last bring us. This is the meere reason, why God doth by his Prophets so punctually stand upon the observation of the Sabbath; because in the violation of the litterall rest they did in effect spurne at this spirituall rest, which was the substance of that shadow.

If any man aske, whether then under the Gospell no bodily rest be at all commanded; we shall I trust in due time give him satisfaction herein, when we come to those questions, which concerne the Lords day.

The next thing in the letter of the commandement, are the persons there named, *thy sonne, thy daughter,*  
*thy*



thy man servant, thy maid servant, cattell, and stranger: although *Damascen* avoucheth it for Ceremoniall; making Children, Servants, Strangers a Type of our sinfull and naturall affections: and the Oxe, and the Ass figures of the flesh, or sensuality. Yet I rather consent with those, (amongst whom also are some of our adversaries in this question) who affirme this passage to be partly *Memorative*, looking back to their servitude in Egypt, partly *Indiciall*, teaching that mercilesse people, that God expected that their servants, nay their beasts should then at that time have rest, and refreshing.

*1 Damasc. lib. 4. fidei Orthodox. cap. 24.*

We have in the next place the prescribed time, the seventh day, even that day, which God himselfe rested on, which how and in what respects it was mysticall, and figurative, let others speak. *m Petrus m Magdeb. Cent. 12.* *Alphonfus* a Jew baptized in the Christian faith 1106, being then 40 yeares of age, and having for witness of his baptisme *Alphonfus* that pious King of Aragon from whom he received the name of *Alphonfus*, in honour of his worth and learning. This *Alphonfus* (I say) presently upon his baptisme, and being a Christian, had many and great contestations with the Jewes, from whom he revolted. Amongst other things was questioned the law of the Sabbath, which he affirmed to be Ceremoniall even in this very part thereof, which concerned the time. For (said he) as God the Father ended all his works in six daies, and rested the seventh at the worlds Creation: so the sonne finished his course also upon the same day.

n 1<sup>o</sup> 6<sup>o</sup> die  
Sabbathi re-  
quieuit in se-  
pulchro, post-  
quam sexto  
die consum-  
mavit omnia  
opera sua.  
Aug. in Gen.  
ad lit. lib. 4.  
c. 11.

o Omnes so-  
lennitates ve-  
teris legis fu-  
erunt institu-  
te in cōmemo-  
rationem ali-  
cujus beneficii  
divini, vel  
iam exhibiti,  
vel figurati,  
ideo observan-  
tia Sabbathi,  
in quā comme-  
moratur bēna-  
ficiū creati-  
onis, & figu-  
rabatur quies  
corporis Chri-  
sti in sepul-  
chro, fuit po-  
tissima. Durand. lib. 3. dist. 37. q. 10. ad quartum.

p Ego vero non dubito quin Deus sex diebus condiderit mundum, ac septimo quieverit, ut documentum ederet summe operum suorum perfectionis, ita ut dum se typum proponit ad imitationem, significat se ad veram felicitatis metam fuisse vocare. Calv. in Exod.

day, and rested with it is finished, on the seventh at the worlds redemption. His conclusion therefore is, that since that is accomplished, of which the observation of the Sabbath was a signe, it is altogether needlesse that any such observation should be longer continu- ed. And indeed it may well be thought to be more then casuall, that Christ should pronounce his Con- summatum est upon the Crosse much about the same time, as we may probably conjecture, in which God the Father made the woman last of all his creatures. p St Augustine teacheth the same almost in the same words; and o Durand also upon the third of the sen- tences; and many others.

Lastly, Gods example is proposed; but upon this the Apostle hath a plaine comment, when he saith, *he that entred into rest, hath ceased from his own works, as God did from his*; which being a reason of that, which immediatly goeth before, (*there remaineth a rest unto Gods people*) must needs make Gods resting from his works a Proto-type of our resting in Christ, which is indeed the rest of God, as St Chrysostome ex- pounds it. This day therefore, of which the Com- mandement speaketh as of the day of rest, is obser- ved to have no evening annexed unto it, (as the others had, when it is said, *the evening and the morning were the first day*) because Gods rest, which we have in Christ, is permanent, to last for ever. This p Mr Cal-



vin puts to be out of question the meaning of the letter. God (saith he) made all the world in six daies, and rested the seventh, to shew us the perfection of his works. And therefore he proposed himselfe in the Commandement to be imitated by the Iewes in the Mosaicall law, to teach them that he calls all them, that believe in him, to compleat, perfect, and everlasting happinesse, even that spoken of *Esai 66.23.*

C H A P. IX.

*The Arguments for the affirmative examined.*

**T**He first, which is commonly famed for invincible and unanswerable, is as weak as any of the rest. All the Commandements of the Decalogue are Morall, but still with that distinction, and difference of Morality spoken of in the former Chap. All are Morall, but every one in his proportion, and degree, and so is that of the Sabbath; Morall it is for substance, not circumstance; Morall in regard of the purpose, and intention of the Law-giver, that some time should be set apart: not Morall in regard of the letter, in which it is expressed.

If therefore the proposition be of the sounds and syllables of the Decalogue, so that whatsoever is written in the letter thereof is affirmed to be Morall, it is utterly untrue. For what think you <sup>a</sup> of those words in the very front of the Decalogue, *I brought thee out of the land of Egypt, and out of the house of bondage* <sup>illud in primo precepto, quod eduxit te &c. & illud in quinto, ut diu vivas &c.</sup>

*bondage*, are they Morall? If any say these words are a preface, no law, he speaketh nothing to the purpose; for the proposition in question is universall, of whatsoever is written in the tables of stone with Gods own finger; Besides give us liberty to exclude from being morall, whatsoever is not a law: and thereby the reasons of the fourth Commandement will be denied Morality; for the reasons of any Law are no more the law it selfe, then the preface thereof. Indeed there is an implicit Morality in that preface, Egypt being a type of the Kingdome of Sathan, the house of Bondage, the dominion of sinne, and under the deliverance of these are contained the rest of Gods mercies to his Church; If such a morality as this be all they seek for in the law of the Sabbath, no man (I presume) will gainsay them herein. But to give an other instance, what shall we think of that clause in the fifth commandement, *That thy daies may be long in the land which thy Lord thy God giveth thee?* I am sure it is no principle in Nature, nor conclusion flowing from any naturall principle: nature can only say, God will blesse all dutifull and obedient Children; but that it shall be with this, or that particular blessing (as this is) nature cannot teach us. Besides this is only a positive and conditionall promise, not universally and perpetually performed, therefore not Morall. And farther let us consider not only what is promised, but to whom, and it will appeare, that those words concerned <sup>b</sup> the Jewes only, and the land of Canaan, and are applyable to us, only by way of proportion. I am not Ignorant

<sup>b</sup> Nullo modo  
ad nos possu-  
mus accommo-  
dare. Luther.  
rom. 7. Epist.  
ad Amicum.



rant how some labour to patch up a Morality in these words, perhaps because they find them written in the tables of stone. But their distinction of old in yeares, and old in grace; though otherwise of good use, is in this place of no validity; For the promise is without equivocation, *of long life in the earth*, as the Apostle expounds it *Ephe. 6. 3.* But what speak we of things circumstantiall? Our adversaries confesse the taxation of the seventh day to be Ceremoniall, though the very heart of the Commandement, and written with Gods own finger. Although therefore it be written in tables of stone, and that by Gods own finger, and that in the very heart of the whole Decalogue; (which also is pressed) that therefore it must be Morall, must needs be acknowledged no good consequent, unlesse men have a mind to play fast and loose with this argument.

Oh! but this commandement is in the very heart of the Decalogue. ob.

To which I answer, that if by the heart of the Decalogue we understand the midst; then *Philo* the Jew *Philo de leg.* tells us, that the first Commandement is the heart of the whole, being written part in the first, part in the second table. But if by the heart we understand that which gives life to all the rest, so the first commandement (*Thou shalt have no other Gods but me*) is the very vitall spirit of the whole Law of God. Sol.

Yea but the Decalogue was spoken with Gods own mouth, and so were not the rest, this therefore must needs be Morall. ob.

Sol.

Not to trouble the reader about the manner of Gods delivering the ten Commandements; I briefly answer, that the Ceremonials and Iudicials were also spoken by Gods own mouth; so that herein there is little difference, save that he delivered the Decalogue publikely in the audience of all the people, the rest only apart, but still face to face, and mouth to mouth. And the reason hereof is given in the text, not to be any precedency in the lawes themselves, but fear in the people, being no longer able to hear the voice of so great and terrible a lawgiver. When therefore Moses presseth this circumstance *Dent. 5. 22.* thus he spake, and added no more. *d Calvin's* glosse, which was the common marginall note, *viz.* that these ten words are perfect directions, needing no additions; is indeed true, but comes short of the meaning of the holy Ghost in that place; for the true reason of that clause is expressly set down in the words following, *when you heard the voice out of the midst of the darknesse, you came unto me and said, if we heare the voice of the Lord our God any more, we shall dye;* As if *Moses* should have said, you heard but these ten words; he added no more, and you were thus afraid. What if he had held on as he began? so that it is their feare at that time, of which *Moses* puts them in mind, to beget in them an awfull reverence of God, and heedfull observation of his Law; and is nothing to our purpose.

To the second, by placing the fourth commandment, being Ceremoniall, amidst the Morals in the Decalogue

*d. Quod refert Moses Deum nihil adjecisse, eo perfectam vi-  
ta regulam  
decem praecep-  
tis comprehen-  
di significat.  
Calv. in Deut.  
5. v. 23.*



Decalogue, there is neither confusion of things, nor distraction of the Church; unlesse by accident, as the law begets sinne through our own corruptions. For will any man say, that in *Leviticus* and *Deuteronomy* *Moses* did purposely confound things, to distract the Church; this were blasphemy, and yet Morals and Ceremonials are commonly mixed in those Scriptures. Nay we may with more reason affirme, that had not this law of the Sabbath been thus placed, we might justly have complained of confusions, and distractions. For it being a Commandement mixtly Ceremoniall, it could not without distraction have been ranged amongst the meerly Ceremonials; and on the other side it being mixtly Morall, reason requires it should be set amongst the meerly Morals in honour to the Morall parts thereof. For the Morall and Ceremoniall parts thereof cannot well be severed one from the other; the generall, which is Morall, from the particulars which are Ceremoniall.

Lastly, though it were in no respect morall, yet the Law of the Sabbath being that, wherein is folded up the whole Ceremoniall worship (for so Sabbath is sometimes taken) it might well challenge its place amongst the Morals both in the Tables and in the Arke; that so the whole Law Morall and Ceremoniall might at once be preserved together, unto which Gods covenant did equally oblige the people of the Iewes.

To the third, that this Commandement is naturally engraven upon the hearts of the Heathen, is utter-

*c Si quera-  
tur, quare alie  
Iudæorum se-  
stivitates præ-  
cipiebantur  
in decalogo, dic  
quod fuerunt  
tantum Cerem-  
oniales, Sab-  
bathum autem  
magis morale  
est, quum Ca-  
remoniale.*

*Greg. de 10.  
præceptis.  
Ceremoniale  
istud determi-  
nabat natura-  
le. Greg. de  
Val. tom. 2.  
disp. 7. q. 7.  
p. 4.*

The Lord  
prescribeth  
the feasts of  
the old Testa-  
ment in these  
words, Re-  
member that  
thou keepe  
holy the Sab-  
bath day.

Doct. Hol-  
lands Apolo-  
gy for the  
Queenes day.

ly untrue. And whereas it is said in confirmation thereof, that the Heathens generally admired the number of seven, we nothing doubt thereof; but to inferre, that therefore they acknowledged the Sabbath for a naturall law, were too loose a consequence. The number of three was (I thinke) in as great esteem amongst them, as the number of seven; it were a pitifull inference, therefore they naturally discerned the blessed Trinity. The like may be said of the number of ten, may we therefore say, they knew there were ten commandements? It is true, that *Clemens Alexandrinus* brings many authorities out of *Homer*, *Hesiod*, *Callimachus*, to prove, that the very Heathen knew the seventh day was to be kept holy; But how? As Naturall, and Morall? Nothing lesse; but to shew, that the wisest of the Heathens were thieves of holy things, having stolne them out of *Moses* writings, for these they had translated: Or Israels practice, and this is the maine scope of that place alleaged out of the fift book of his *Stromata*; and therefore he doth not only instance in the seventh-day Sabbath, but in the article of the Trinity; the resurrection of the body, the fire of the last day, and the judgement following. Besides, that the Heathen in all ages gave great heed unto numbers, is confessed; But whence? Not from any light of nature, which directed them; but partly from the delusions of Sathan in Sorcery, Geomancy, and curious arts: partly from *Pythagorean* superstition: and partly from their own experiments & observations. To insist a little upon the latter, whence did they

*g. Clemens A-  
lexand. Strom.  
lib. 5.*



they admire the number of three? but that they observed, there were three principles of every naturall body, matter, forme, privation; three kinds of soules that informed those bodies, vegetative, sensitive, and rationally; three sorts of good things, which completed the happinesse both of soule and body; three regions of the soule like the three regions of the aire; and thus they collected, *tria sunt omnia*, all things consist of three. The number of ten was also in esteem; and because ten is the greatest amongst the unites, they conceited this to be the number of greatnesse, even to the tenth egge of an hen, and the tenth wave of the Sea. But the Poet sets down their observations; men have <sup>i</sup> ten fingers; women goe with child ten months; when we have told unto ten, we must begin again with the unites; As for the number of seven they held it sacred, and the number of perfection; but <sup>k</sup> *Gellius* shews out of *Varro*, whence they made that collection: as seven Planets, seven starres, the Moone varieth her course by sevens; mans conception in the womb is absolved in seven daies; all his proportions, are perfectly formed in seven weekes; he is safely borne in seven months; but he that is borne in the eight month never lives; every seventh yeare is their climacterical; the arteries of mans body keep a kind of muscical motion to the number of seven; and a world of such stuffe. Not only the Heathens, but the Fathers themselves have exercised their wits, but want only this way. <sup>l</sup> *Tertullian* speaking of mans nativity in the seventh, and tenth month, though he will not

super-

*Hic numerus  
magnus tunc in  
honore fuit;  
Sed quia tot  
aligi, per  
quos numera-  
re solemus. O-  
vid. Fast. 3.  
k Gellius  
Noct. Attic.  
lib. 3. cap. 8.  
l Ego ad Deum  
potius argu-  
mentabor hunc  
modum tempo-  
ris, ut decem  
menses deca-  
logo magis in-  
augurent ho-  
minem, ut  
tanto tempo-  
ris numero  
nascamur,  
quanto disci-  
plina numero  
renascimur.  
Sed & cum  
septimo mense  
nativitas ple-  
na est facilius  
quam octavo,  
honorem Sab-  
bathi agnos-  
cam. Tertul.  
lib. de Anima  
cap. 37.*

*m. Septenari-  
us iste nume-  
rus ex qua-  
ternario &  
ternario con-  
sians habet ex  
partibus suis  
excellentiam  
maximam; ter-  
narius Creato-  
rem propter  
Trinitatem e-  
nunciat; qua-  
ternarius Cre-  
aturam prop-  
ter quatur E-  
lementa. Cyp.  
de Spiritu  
Sancto.*

superstitiously attribute any thing to the force of numbers, yet he dares say, that God, by the tenth, would acquaint man with the ten Commandements; and by the seventh, honour the institution of the Sabbath. *m. S. Cyprian* also speaking of the giving the Law upon the day of Pentecost saith, there is a great mystery contained in that number; for seven times seven with the addition of one unity makes the Pentecost, in which the nine and forty are an embleme of this life, and the unity of the life which is to come. And that you may think he had great reason to call it the *holy number*, he proves it to be so from the parts of which it doth consist, foure and three; for three is the number of the holy Trinity, by whom all things were created: and foure the number of the Elements of which they were made, with much more to this purpose. But what poore speculations are these, to sway any mans reason in a point of Religion, I leave to the judgement of any sober minded man. It borders upon superstition, and *Cabalisticall* Iudaisme to be observant of numbers, which the holy Ghost hath not commended unto us for mysticall: as the weekes of Daniell, and the number of the beast.

To the fourth, the letter of the Sabbath hath not one, much lesse all those characters of Morality, which are set down; not to question the things themselves. That God should have tribute of our time, for publique worship was never by any man denied to be naturall, and morall; but for the determination of one in seven, of this one, more then of another, that



that it must be a whole naturall day of twenty foure houres, that it must be thus and thus observed, and all these grounded upon Gods rest at the Creation, hath no character of Morality at all. That the wiser of the Heathen taught, and practised most of them, is confessed, but as stolne amongst other holy things, as hath been shewed. The Law of the Sabbath appertained not to all nations; neither did God give it unto mankind in Adam, nor was it ever intended to any but to the Iewes, as an especiall pledge to distinguish them from other nations. That those things, which are laid down in the letter of the law, are necessary directions unto perfect happinesse, hath lesse ground then the former; for let any man shew, how the number of seven doth guide to happinesse more then three, five, ten: or to begin the day rather at night, then in the morning: or to doe no manner of work; till this appear, this argument concludeth not.

To the fift, briefly both propositions are faulty. The first, that whatsoever is backt with a Morall reason, is a Morall Law, for what think you of the Law of the first fruits? No man I think but will say, it was Ceremoniall, yet the reason given of it is morall; *honour the Lord with thy substance*: So the reason of the <sup>n</sup> Prov. 3. 6. fift commandement, is it Morall or Ceremoniall? If Ceremoniall, then how standeth it written in the tables of stone? If Morall, then that, which is Morall, may be the reason of a law Ceremoniall; and so the proposition is not true, (*ex.gr.*) *Thou shalt not kill* <sup>Deut. 26. 9.</sup> *the damme with the young, that thy daies may belong in the land, &c.*

The second proposition is also faulty; for let the reasons of the Commandement be well stand, and they will come farre short of that Morality, which is pretended. Aske naturall reason at best refin'd, what proportions were fit to be observed between God and man; would it answere, we must have fixe for one; and not rather on the contrary, or any other? what principle of naturall reason can guide us to the number of six herein; God you say hath interest in the seventh; but this is the question, let this interest be discovered by naturall light; we will grant the Morality. All men are as much bound to follow Gods example in resting as the Iewes, but

First, we deny, that this example of God is, or may be known by the light of Nature.

Secondly, that it is there proposed to all men in their generations, being given particularly to the Iewes only. For the commandement speaketh not of *the seventh*, but of *that seventh* from the creation, wherein the Church followes not Gods example, keeping the first of these seaven. For unlesse we rest *that very seventh*, in which God rested, we no more resemble his rest, then a man that hath a ladder resembles Iacob, that had a vision of a ladder. But God hath promised a blessing unto our rest, as well as unto theirs, for *the Lord even blessed the seventh day* to the right observers thereof. But the text is strained, for though God hath promised alway to blesse his own ordinances, in the publi que worship; yet for any blessednesse to be communicated to the day, or affixed to one more then



then to another, we read not.

That servants and beasts should now rest, and be refreshed, is confessed to be Morall; but that they should have rest upon such, and such a day, just so many houres from all manner of imployment, was partly Ceremoniall, partly judiciall; as hath bin said. Which also farther appears, because it is added <sup>o</sup> as a reason of the seven yeares rest, which I think no man will say was Morall; neither doe I see, why the one should not hold as well as the other.

Lastly, true it is, that the Sabbath was a token unto them, that they were the Lords people; and that we under the Gospell are also the Lords people is most true. But was not Circumcision also a badge unto them, that they were the Lords people: must Circumcision therefore be Morall, and perpetual? God forbid. We see therefore the vanity of this argument likewise.

To the sixt, first, if by strangers we understand all, that are aliens from the commonwealth of Isræll; plaine it is, that the Sabbath was no more given unto them, then Circumcision; for it was a signe of Gods covenant, and God never covenanted with the Heathen. *Moses* was the Law-giver of the Iewes; neither doth any law bind the Gentiles, because *Moses* gave it, but because only it is written on their hearts; If by stranger we understand bondslave, or sojourner, nor yet made Profelyte; the commandement indeed speaks of him, but not to him; of him, for his ease and restraint; not to him, for his observation; such were not

obliged, unlesse first adopted; as appears in the law of the Paslover.

a Ne quid oc-  
cideret Isra-  
elitis ante o-  
culos contra-  
rium & c. Gal.  
in. Deut. 5. 15.

b Elias fugit  
a facie Iza-  
bel die Sab-  
bathi. Anton.  
rit. 9.

c Sabbatho  
sancta colo, de  
sercore sus-  
gere nolo.

Lazius. in  
hist. univer-  
sali.

d Quod malum  
luxurie hoc  
nomine signi-  
ficatum est,  
quia hec erat,  
& nunc est  
pessima Iuda-  
orum consu-  
etudo. Aug. de  
Conf. Evan-  
gelist. c. 75.  
lib. 2.

e Orate ut fu-  
ga vestra sit  
expedita,  
nullis impedi-  
ta remoris vel  
tempestatis,  
vel religionis.  
Mark. in lo-  
cum.

If any say, why then did *Nehemiah* threaten the Merchants of *Tyre* for breaking the Sabbath day?

I answer, he did it not; because he thought them bound to keep the Sabbath; but because they occasioned the breaking of it amongst the Jews, and offended against the present government of the state. For if *Nehemiah* conceived those *Tyrians* to be under the Sabbath, why did he shut the gates to keep them out? he should rather have compelled them to come in, and constrained them to keep the Sabbath, being now under his power, and jurisdiction.

To the seventh, how superstitious the people of the Jews were in their observation of the Sabbath, even in case of life and death, notwithstanding they had the example of divers of Gods Saints, their predecessors, to the contrary, as of *Elias*, and *Indas Machabees*; and how their superstition continued, not only when the City was destroyed by *Titus* and *Vespasian*, but long after, as appears by the history of the Jew in Rome, that would not be taken up out of a Iakes, because it was his Sabbath; what advantages the enemies of that nation took from their superstition in this kind, is evident of it selfe. Our Saviour therefore in the Scripture glanceth at their superstitious, and a luxurious observation of the Sabbath, foreshewing, that it should be no small promoter of their lamentable destruction; & so the best and ancientest Expositors.

But:



But you will say, what was this to the Disciples, that they should pray against it?

I answer, that the Christians also observed the Sabbath among the Jewes, till the Gospell was sufficiently preached, and the Synagogue was honourably buried. Some therefore, that were weak amongst the, might be entangled in that superstition: Others, that were stronger, might be hindred, and prejudiced in their safety by those that were contrary minded; and all were bid to pray against the judgement of God, which hanged over the head of the bloody City, and whatsoever might in any degree further, and increase the same, though themselves were not engaged therein.

*Dicit aliquis, Iudei sciebant licere in Sabbatho fugere, ut vitam morti eriperent. Respondeo Iudeos plerosque hoc ignorasse, vel putasse fugere quidem fas esse hostibus insequentibus aliter esse nefas. Bar. in locum.*

To the eight, the rising of mans corruption against any law gives no true estimate of the Morality thereof. It is generally the effect of lawes of restraint, to beget an appetite in men to the thing forbidden; the motions of sinne are set on work by the law. Besides, if the rule given were a certaine Maxim, then on the contrary, that law, against which humane corruptions doe least rise (which without question are the Commandements of the first table) should be least Morall; which I think no man will affirm. But to passe by this, I would gladly know, against what in the Sabbath mans corruptions be so rebellious? I doubt not, but you will say, against the strict and holy observation thereof; but the manner how the law bids, is one thing; and the manner how the day is to be observed, is another, of which we shall also speak in due place.

To the ninth, taken from experience in forraine parts; in the first place I answer, that the reformed Churches of God beyond the seas are much beholding unto you for branding them with laying religion on the back, setting up Atheisme, and Epicureisme. And I believe many of this judgement are as free from those evils, as any Sabbatharian in the world. But strange it is, that some men cannot vent their novell fancies, unlesse, like new wine, they break the old bowles of love.

Perhaps you will say, men will take liberty to be prophane, when all tye of conscience is taken off, as when the Morality of this law is denied.

But we must know, that the conscience is not let loose, as is supposed; but only bound in another way, as we shall see hereafter. It hath ever been the custome of all sorts of people, thus to palliate their errors under the titles of holinesse.

To the tenth, the Homily is very brieft in this point; the *Somma totalis* is this. First, that although God be at all times to be glorified for his mercies, yet his pleasure is, there should be set time for this purpose.

Secondly, that this Commandement given in the Decalogue doth not bind us Christians, as it did the Jewes.

Thirdly, that whatsoever is found in the Commandement appertaining to the Law of Nature, as a thing needfull to the serving forth of Gods glory, ought to be received of all men.

Lastly



Lastly, that the set time of Gods publique worship ought to be on one day of seven. This indeed, which is last, seemes to be something; but seemes only; for it must receive construction according to the foundation, on which the Homily buildeth, *viz.* that nothing herein is Morall, but what appertaineth to the law of nature. Seeing therefore that this particular cannot be deduced out of the Law of nature, the Homily never intended it for Morall.

It will be said, that then the Homily doth contradict it selfe; for if nothing, but what is naturall, must be retained, and one in seven be not naturall; how can the Homily affirme, that one in seven must for ever be observed; and that, by the will, and commandement of God himselfe.

Ob:

But for answer hereunto, first let it be considered, that the Homily speaks by way of exhortation, & *ad populum*; and in treatises of this nature every passage is not rigorously to be pressed for advantage in disputation. This favour must be yeelded to all the popular tractates of the ancient Fathers, else many things may well be quarrelled at in them. Secondly, let the passage it selfe be well construed, and the Homily clears it selfe; for it saies indeed, that Gods commandement was so to the Iewes; but the Christians have followed this example voluntarily and of their own choice; and if of their own choice, then doubtlesse not by any necessity of Morall precept.

Sol:

To the eleventh, what if the Church retaine, and read this amongst the Moralls? Doth she not also appoint

point by her Liturgy *Leviticus* and *Denteronomy* to be read amongst other parts of Scripture? Or doe we thinke with the *Maniches*, that the old Testament is not the word of God: or with the *Anabaptists*, that it appertaines not unto vs. We retain and read the Ceremoniall law in our congregations, not so much for the Ceremonies themselves, which are vanished away; as for those eternall truths, of which they were shadowes. And as we retain, and read them: so we also pray unto God for his mercy and grace, that wee may fulfill and practise them, so farre forth as they doe concerne us. There be therefore two things, which we aske in that short petition following the commandement.

First, that our hearts may be graciously inclined, to sanctify all such times, as are set apart for Gods publique worship.

Secondly, that as long as we live here in the vale of misery, and sinne, we may be enabled by his grace to keep a perperuall spirituall Sabbath in righteousness, and holines, and peace of conscience all our daies.

To the twelfth, this takes deep impression amongst the vulgar, who have been taught their ten Commandemens perhaps for their prayers from their cradles, and therefore stand for this *tanquam pro aris, & focis*. But in one word to give them satisfaction; the argument is denied; for there are and ever will be ten Morals, though the letter of the fourth be Ceremoniall. That God must have his set, and appointed Sabbaths, which is the essence, life, spirit of that  
com-



Commandement, is for ever Morall, though the circumstances, expressed in the text, be Ceremoniall.

And this is no novell assertion, but the common doctrine of all antiquity. And therefore <sup>a</sup> S. Chrysostome,

speaking of this commandement, instead of *Remember to keep holy the seventh day*, reads, remember to keep a spirituall Sabbath. And <sup>b</sup> S. Augustine expressly

saith, that the nine rest, as they are literally set downe,

are doubtlesse to be observed in the new Testament; but that one of the Sabbath, was given under the vaile

of *Moses*, and mystically commanded. His reason is out of the text, when *Moses* (saith he) returned from

*God out of the mount*, and had received from him the patterne of the Tabernacle, and all holy things, he speaks

to the people only of the Sabbaths observation, by which it appears, that this was given only as the head of the

Ceremonials.<sup>c</sup> The same Father disputing in another place, how the Commandements of the Decalogue

were a killing letter, as well as the Ceremonies, makes frequent distinction between this one of the

Sabbath, and the rest; affirming, that not only this, but those nine also were a killing letter. So that <sup>d</sup> S.

*Chrysostome*, and <sup>e</sup> S. *Augustine* acknowledged ten commandements Morall; but with our distinction,

that there be but nine literally morall.

Oh! but this is to curtoll the Decalogue, cutting it short by a distinction.

But what ingenuity there is in this exception, let a

<sup>a</sup> S. Chrys. Hom. 40. in Math.

<sup>b</sup> Aug. in Exod. lib. 20. cap. 172.

<sup>c</sup> *Alia quippe nona, sicut precepta sunt,*

*in novo testamento obser-*

*vanda minime dubitamus;*

*illud autem u-*

*num de Sabbatho adeo in*

*Mysterio pre-*

*ceptum fuit,*

*ut hodie a nobis non obser-*

*vetur, sed solum quod significabar*

*intuemur. Inter omnia illa decem precepta, solum id quod de Sabbatho positum est, figurate observandum precipitur.*

*Aug. ad Iam. ep. 119. In istis decem preceptis,*

*excepta Sabbathi observatione, datur mihi, quid non sit observandum a Christiano. Aug. de spirit. & lit. c. 14.*

ny man judge. When our adversaries themselves say, that the taxation of the particular leventh day, and the rest required therein, was at least in some respect Ceremoniall; may we cry out you curtail the Decalogue? let us have ten wholly and entirely Morall. There may therefore be ten Moralls, though the letter of the fourth be more or lesse Ceremoniall, by their own confession.

To the thirteenth, this stands in termes of comparison between the Patrons of the two opposite opinions, but all comparisons (as they say) are odious, and such as these more then any other. My charity shall cover the want of charity in this objection. But because it is a very disputable point, whether the more spirituall taking Spirituall for strict, zealous, well affected, desirous to walk before God, as the Apostle speaks unto all well pleasing: (for this I take to be meant, by spirituall in this place) whether I say the more spirituall the man be, the more sound and Orthodox are his positions; it will not be amisse, by way of digression, to speak a word or two hereof; especially, it being amongst the Vulgar in these daies a point of no small importance.

C A P.



CHAP. X.

*Containing two digressions, the first shewing who are the best Interpreters of holy things.*

*The second, wherein the two opposite tenents in this question of the Sabbath are compared one with another.*

**A**S light, and truth multiply themselves by reflection, so doth darknesse and errour. One errour therefore admitted, many others are entertained, either by way of consequence, or imitation. It was heretofore an opinion, which at this day is ingrafted in the hearts of many of our people; *that an unconverted Minister could not convert his hearers; being unregenerate himselfe, he could not be used as an instrument of an others regeneration.* This position, the very pillar of Puritanisme, being rejected, at least in shew, by those that wished well to the cause; an other point of doctrine began to be broached in the roome thereof, but in effect, much the same, *viz. that an unsanctified man cannot acquaint the people with the truth of God, at least so well as others; that God hides himselfe from men of corrupt mindes, revealing himselfe only to some peculiar and selected ones.* If therefore we would at any time have our understandings informed in things we know not, our consciences satisfied in things doubtfull, or be directed in any of our waies, either with God or men, we must repaire to

those that are of strictest lives, of precisest carriages, and sanctified conversations; for the more holy the man, the more sound, and orthodox are all his resolutions. Hence it hath come to passe, that by pretending to holinesse, so many Oracles have been of late yeares erected in sundry corners of this land, unto which our well minded people have repayred, as the Heathens did to the stoole of Apollo; the Iewes to the breast of the high Priest; & the Papists this day to the Sea of Rome. And to speak truth, this point is nothing but Popery taken in at the back doore: for why doe the Romanists think the Pope to be infallible? but that they hold him to be, (as they stile him) *His holinesse*; being that *spirituall man* (of whom the Apostle speaks) *that judgeth all things, himselfe judged of none*, as *a Soto* hath interpreted. The difference only is, the Pope challengeth unto himselfe absolute infallibility; these men only likelihood, and probability, and eminency above others.

*a Soto in 4.  
sent. dist. 25.  
art. 1. concl. 1.*

This last error is worse then the former; for that was not only odious, being raked out of the graves of some ancient Hereticks, but destitute also of tolerable probability. This latter is somewhat more refined, and perfumed, and seemes to be supported by Scripture, reason, and authority. The ancient Prophets, (say they) which only were the Lords *Seers*, inabled to discover truth from falshood, to separate the pretious from the vile, and foretell the judgements of God upon the Church and State, were, as *b Micha* speaks of himselfe, *full of the spirit of the Lord*; men sanctified through.

*b Mich. 3.*



throughout. <sup>c</sup> St Paul, when he would have his do- <sup>c</sup> 1. Cor. 7.  
ctrine believed, and imbraced, sets it on with this: *I*  
*think, that I also have the spirit of God.* <sup>d</sup> *The naturall* <sup>d</sup> 1. Cor. 2.  
man, (as the same Apostle witnesseth) *perceiveth not*  
*the things of God, they are spiritually discerned:* For  
*it is the anointing, that teacheth,* saith <sup>e</sup> S. Iohn. <sup>f</sup> Who- <sup>e</sup> 1. Iohn. 2.  
soever fashioneth himself according to the world, can <sup>27.</sup>  
never prove, try, search, or find out what the will of <sup>f</sup> Rom. 12. 2.  
God is. Men therefore <sup>g</sup> must be converted, and be- <sup>g</sup> Math. 18. 3.  
come as Children new borne, or else they cannot enter <sup>h</sup> Institui ani-  
into the Kingdome of Heaven, the doctrine of the <sup>h</sup> mum meum  
Kingdome, which is the Gospell. This <sup>h</sup> S. Auga- <sup>intendere in</sup>  
stine found verified; when before his regeneration he <sup>sacras scrip-</sup>  
addressed himselfe to the reading of the Scriptures, he <sup>turas, ut vi-</sup>  
confesseth, that he was not as yet such a one, as could <sup>dere n quales</sup>  
enter into the. He that will know Christs voice, must <sup>essent, & ec-</sup>  
be one of Christs sheep; and if any man doe his will, <sup>ce video rem</sup>  
he shall know the doctrine, whether it be of God. <sup>non comper-</sup>  
And there is great reason it should be so, because <sup>tan superbiis</sup>  
God, and wicked men are meere strangers, nay ene- <sup>non eram talis</sup>  
mies; and we know, that amongst strangers and ene- <sup>ut intrare in</sup>  
mies there is no communication of counsels, and se- <sup>ea possem, &</sup>  
crets. On the contrary, those, that are spirituall, are <sup>acies mea non</sup>  
not only his servants, but friends; nor friends alone, <sup>penetrabat</sup>  
but sons, and daughters, from whom their father con- <sup>interiora ejus</sup>  
cealeth nothing; but <sup>k</sup> the very secret of the Lord is <sup>Aug. Conf. 3.</sup>  
revealed to them that fear him. <sup>c. 40.</sup>

This the very Schoolemen themselves saw, and ac- <sup>i</sup> Iohn 10.  
knowledged. <sup>k</sup> Bradwardine setting down how many <sup>k</sup> Psal. 25.  
of the Ancients either did indeed, or might be <sup>l</sup> Iohannes  
thought <sup>Damasceus</sup>  
<sup>videtur non</sup>  
<sup>parum errasse</sup>  
<sup>in vita; cur</sup>  
<sup>ergo non po-</sup>  
<sup>tuit errare si-</sup>  
<sup>militer in do-</sup>  
<sup>ctrina?</sup> Brad- <sup>lib. 2. de caus.</sup>  
dei. cap. 31.

in Contingit  
 saepe, quod  
 Simplex ali-  
 qua bona per-  
 sona melius  
 intelligit ali-  
 quod Dei my-  
 sterium, quam  
 magnus ali-  
 quis Doctor,  
 cum malus sit  
 & iniquus.  
 Ideo dicebat  
 Christum,  
 Gratias tibi  
 ago & c. Gers.  
 par. 4. serm.  
 de nativitat.  
 Psal. 19.

thought to comply with *Pelagius*, reckons up *Damascentum* amongst the rest, but slighting his authority, saith, *Damascentus* erred greatly in his life (he meanes his dissembling at the Tombe of *Anabomer*) and being thus erroneous in his life, why might he not also erre in his doctrine? The learned <sup>m</sup> Chancellour of Paris acknowledgeth, that one good, pious, holy man, though otherwise simple, doth understand oftentimes more in the mysteries of Godliness, then the great profound studied Doctors of the world. This he confirms by the words of our Saviour, *I thank thee o Father, &c.* and by the example of the shepheards, to whom the Angels appeared & preached Christ; when the wise men of the East, *Herod* the King, the high Priests and Elders knew not where to find him. Besides, it is the nature of the word to be plaine, and facill to such as are of a semblable disposition thereunto: but hard and difficult to those, that are Rebellious. *It giveth light to the simple* saith <sup>m</sup> the Prophet; where there is humility of spirit, simplicity of mind, syncerity of heart, a conscionable walking with God, *the light of the word shineth even to the perfect day.* For as in naturall things there must be a proportion between the eye and the object: so in things spirituall, he must have a strong vigorous eye, that must look upon the Sunne. The eye of a child, because it is tender, and weak, is dazeled as soon as it feeles the aire; a beare eye smarts at every looking up. The naturall unregenerate man hath the eyes of the *Nycticorax* or night crow, compared with divine truths



truths, as Aristotle himself acknowledgeth. Lastly, there be many impediments in the unregenerate, which serve as strong barriers to keep out the light of truth; as pride, vanity, deceit, hypocrisy, sensuality. A vessel so full of filth and crossebess cannot be capable of the sincere milk of the word: or if any thereof happen to emerge, it receives a taint from the vessel that receives it, the liquor smells of the Cask; and the spider converts all things into poison. Nay certain it is, that every carnall affection, once grown habituall, doth harbour at least in the spawn and seed some heresy or other; so that men of vitious, and lewd lives doe believe nothing, which may prejudice their corrupt affections. Vnlesse therefore (saith <sup>n</sup> Saffot) we sacrifice, subdue, and mortify the lusts of the flesh, we can be no way fit to understand the will of God; but will ever interpret that to be Gods will, which is most agreeable to our own humours. Therefore <sup>o</sup> Bellarmine himselfe doth confesse, that pious and good men have not so many lets and hindrances to keep them from truth, as others have, in whom their judgements, being corrupted by their affections, neither doe, nor can, by themselves, or others, understand the doctrine of faith preached unto them.

This being that, which is thus speciously said in the defence of this Paradox, we will briefly discover the

loca scripturarum, sed ut doceat viros probos carere quibusdam impedimentis, propter quae alij nec per se, nec per alios fidei veritatem intelligere possunt. Bell. de interp. verb.

falsehood.

<sup>n</sup> Nisi mactaverimus cupiditates carnis nostrae, non possumus esse idonei, ut in actionibus nostris intelligamus, quae sit voluntas Dei, sed quod nostro sensui vehementer arripet, interpretamur esse voluntatem Dei. Sasb. in Rom. 12. o Non hac dixit Dominus, ut ostendat omnes viros bonos per se intelligere posse omnia

fallhood and vanity thereof for the satisfaction of the judicious, and indifferent readers by distinguishing those things, which are thus confusedly heaped together. For he that hath truth to himselfe in grosse, may well vent to others error by retailed. We must therefore distinguish.

First, of the persons of men unregenerate.

Secondly, of the spirituall estate, or being spirituall.

Thirdly, of the things of God.

Fourthly, of the knowledge of those things.

Vnregenerate men are of diuers kinds; either such, as are apparently known, & may be averred for such, both by the judgement of faith, and the judgement of charity: as Heathens, Infidels, Apostates, Hereticks; Or they are such as are in the bosome of the visible Church, known unto us only in generall by the judgement of faith, which saith there are such, but unknown unto us by the judgement of charity, when we come to look upon particulars. Besides, the unregenerate within the Pale of the Church are either private, and ordinary people; or publique persons, gifted, and qualified to the service of the Church.

To be spirituall, is also of doubtfull significarion; for as the spirit of God dwelleth, and worketh in men diversly, so are they in different kinds spirituall. Now the spirit worketh by his graces; and these are either such, as we call saving graces, as faith, hope, love, feare, obedience, given to men for their own profit, by the help whereof they work out their own salvation



salvation: or such, as we call common graces, as miracles, tongues, healings &c. which God bestows upon men for the good of the Church, and the promoting the saluation of other men.

The things of God are also of two sorts; some are only *in fide*, Circumstantiall; things in, and concerning faith, and religion, without the knowledge of which we may well be saved: Others are *de fide*, substantiall truths; such, as *Athanasius* hath in his Creed, of which he saith, *he that believeth them not, cannot possibly be saved.*

Lastly, the knowledge of holy things is two fold: *speculative*, and *experimentall*: by the one, we know what the things are in themselves; by the other, we have a lively sense, and feeling of them in our own soules.

These distinctions being applyed to our present purpose, the truth opens itself in these propositions.

First, the unregenerate, and unsanctified without the Church, discern no kind of heavenly truths of what sort soever; unlesse they be also naturall, to be found out by discourse of reason; or morall, written upon their hearts. Of such as these the words of the Apostle are to be understood; *The naturall man perceiveth not the things of God*; and that of our Saviour, *my sheep hear my voice*. And in this condition *S. Augustine* speaks of himself in that passage of his confessions. There is indeed no proportion between the light of their darkned minds, and the light of supernaturall saving truths.

R

Secondly

Secondly, the unregenerate within the Church, if publique persons, is sufficiently qualified by nature, education, and common graces, being diligent in their places, with the ordinary concurrence and assistance of the spirit, may as infallibly deliver the doctrine of religion, as any other, not superiour unto them in the fore named indowments; especially if they be accompanied in them with common modesty and civility.

*P. Qui expou-  
nunt scriptu-  
ras, sint  
ingenio prae-  
diti, studio ex-  
ercitati, in ju-  
dicio humiles,  
ab affectu  
vitio immunes.  
Ger. de Com.  
q. Sub utraq;  
comparandi  
sunt igitur  
doctores docto-  
ribus, & illi,  
quos con-  
stat habere  
conditiones  
positas in re-  
gula praece-  
denti, prae-  
ferendi sunt non  
habentibus, &  
dona gratis  
data habentes  
non possidentibus.*

*Bish. White  
against Fisher.  
Hosca 9. 7.*

*P. Gerson* therefore, expressing how the Expositors of Scripture should be qualified, requires; first, that they have naturall parts; secondly, that they be well grounded, & studied; thirdly that they be of humble judgments; fourthly, that they be free all from grosse and affected vices. And the same man affirms, that those, that have those common gifts, are to be preferred before those, that have them not. It is as evident as the sun-shining, saith an eminent Prelate of our Church, disputing against Romish infallibility, that the Pastors of the Church, if they use means, and have sufficient knowledge, and the assistance of ordinary grace, may be as infallible in their doctrines, as the Roman Prelats; his meaning is of any, which challenge most unto themselves the spirit of infallibility. Thirdly, the rule of spirituall agreeeth not only, or in a more proper and peculiar sense to those, that are regenerate and truly sanctified, then it doth to those, who are only enlightened; but rather on the contrary. When the Prophets claim unto themselves the spirit, and to be spirituall, they understand the spirit of illumination only. *The spirituall man is made. And when*

*went*



ment the spirit of the Lord from me to speak unto thee: <sup>1. King. 22.</sup>  
<sup>u</sup> I was in the spirit laith S. John, that is, ravished in a <sup>24.</sup>  
<sup>u</sup> propheticall vision, or extasy. So the Apostle calls the <sup>u</sup> Rev. 4. 2.  
 gift of tongues, interpretation of tongues, propheties,  
 spirituall gifts; <sup>a</sup> and so he speaks of himself in the <sup>1. Cor. 7. 40.</sup>  
 place alleaged, *I think that I also have the spirit of*  
*God.*

Fourthly, the regenerate, and truly sanctified chil-  
 dren of God are not priviledged above others in  
 those things, which are only *in fide*, or circumstantiall  
 points of religion; howsoever it be otherwise with  
 them in those things, which are *de fide*, wherein the sub-  
 stance, & essence of saving faith doth consist. Things  
 of this kind <sup>b</sup> the anointing shall teach them; <sup>c</sup> and they  
 shall know the doctrine whether it be of God. Hence it <sup>b 1. Ioh. 2. 27.</sup>  
<sup>c</sup> Ioh. 7. 17.  
 oftentimes comes to passe, that in those things a sim-  
 ple illiterate person understandeth more then learned  
 Clearks: they being sometimes hid from the wise, as  
 when the indignation of the Lord, upon their pride,  
 and obstinacy, spreadeth a vaile over their hearts. And  
 in this notion our Saviour speaketh comparatively of  
 the Pharisees, and his Disciples, saying, <sup>d</sup> *I thank thee O <sup>2 Mar. 11. 25.</sup>  
*Father, that thou hast hid these things from the wise, and*  
*hast revealed them unto Babes.* Although then other  
 points of religion are not presently known unto men;  
 for these the spirit reserveth unto itselfe, and by ordi-  
 nary meanes revealeth to one in one kind, to another  
 in another: yet in those things, which are necessary  
 unto salvation, the regenerate, having the spirit dwel-  
 ling in them, shall be kept by the mighty power there.*

of. But not so, as that either the regenerate shall not at any time, or the unregenerate shall at all, or at most times ordinarily erre in them, especially, if publique persons, and qualified as aforesaid, in the second proposition.

Fifely, the inward, and experimentall knowledge, or sense rather of heavenly mysteries is not in the unregenerate, unlesse it be in some light superficiall way, as the Apostle calls it. For even the bad ground received the seed with some kind of suddaine, and flashing joy; but only the elect of God, holy, and beloved of him, having the spirit bearing witness with their spirits, have the true lasting joy of Salvation, which shall not be taken from them. And so the Prophet is to be understood; *the secret of the Lord is with them that fear him*; not his known and revealed will, which is preached upon the house top. It is only the Spouse, the true faithfull soule, that hath her beloved between her breasts, whom he brings into his wine cellar; that is *slayed with flagellum, comforted with apples*; that is *caused to drink chaffined wine*; the *new wine of the Benigra vine*. As then, times (saith a Gerson) there is more credit to be given to simple Idiots concerning inward joy, and happinesse, as being more truly wise, and understanding in points of this nature, speaking by their inward sense, and experience; then unto what soeuer they learned, having their minds clouded with filthy lusts, and desires. Not that we are to set downe every fanthustical fantastical boasting of his familiarity with Gods spirit, of

\* Psal. 19.  
a Plus ali-  
quando cre-  
dendum est  
simplicibus  
Idiotis de con-  
solatione, et  
beatitudine  
internâ, tan-  
quam plus in  
his verè sapi-  
entibus, et  
per experien-  
tiam intimam  
philosophan-  
tibus, et pu-  
ros sensus ha-  
bentibus, quam  
alijs, licet ex-  
ruditis, cum  
suis sodis de-  
siderijs obnu-  
bilantibus.  
Gerson in solen.  
sanctorum.



which he is not over prodigall to any: but only when the true cup of consolation overflowing in our brethren, wee observe a real sympathy between theirs, and our own experiments. But who sees not, that experimentall consolation is one thing, spirituall illumination another: and that this therefore can make nothing for the pretended prerogative of infallibility.

Lastly, this estimate of truth, taken from the sanctity of the teacher, is most uncertaine, and therefore most vaine. For if by sanctity we understand that which is inward, the new moulding, and making of the heart; this is farre removed from any mans search, and seen only of God; *who tryeth the reines; it's hid in the soule, as leaven in the three pecks of meale*, the understanding, will, affections, saith <sup>b S. Hier in Math. 19.</sup> S. Hier in *Hierame*. The spirit of discovering was one of those *Charismata*, with which the Primitive times were furnished, as being necessary indeed for those times. But now no man can say, as S. Peter did to Simon Magus, *I see that thou art in the gall of bitterness*; or as S. Paul did to Elymas, *Thou child of the Devell*. If by holiness we meane that, which is outward, seen in mens actions, how deceitfull, and leaden a rule will this prove to be: It is here, as in wealth and learning; many men shew more then they have, and many others have much more then either they doe, or can shew. Let this be our tryall, and you shall many times find the grossest Heretiques to get the start of the soundest Catholiques. I will not only say, that S. John the

Baptist was more strict, austere, precise in his life  
 then our Saviour: but the Pharisees also themselves,  
 though inwardly like graves full of rottenness, were  
 outwardly so whited, that they gained the opinion  
 of the world, and durst defame our blessed Lord for a  
 wine bibber, a friend of Publicans, and sinners.  
 Perhaps (you will say) these were only shewes of it.  
*tullian* (I am sure) was in earnest, when he condemned  
 the Orthodoxe of those times for *Carnalists*; and that  
 guided therunto by the very heresy that he had suck-  
 ed from *Montanus*, as appears by a treatise of his writ-  
 ten to this purpose. *Our new prophetes* (saith he) *are*  
*refused*; not that *Montanus*, and his two Prophetes-  
*ses*, *Priscilla* and *Maximilla* preached any new Dei-  
 ty, or denied Christ, or overthrew any rule of faith  
 and hope; but that they plainly teach, that men should  
 fast more, and marry lesse. And in the words imme-  
 diately going before, he describes his adversaries by  
 stufte puddings, or sausages. *Pelagius* also, the pro-  
 fessed enemy of Gods grace, whose heresy over-  
 throweth the very Basis of Christs kingdom, was  
 not only in outward shew, and formality, but indeed  
 a man of a well governed life, and blamelesse car-  
 riage. *S. Augustine*, that damned his doctrine, extol-  
 led his conversation; nay, it is the generall marke of  
 false Prophetes, to come in the rough garments of au-  
 sterity, *sheeps cloathing*, innocent outsidies; else it were  
 impossible they should deceive so many, nay almost the  
 very elect. This therefore must needs be almost de-  
 centfull ballance to weigh any mans doctrine in. To  
 draw

c Propter hoc  
 nova propheti-  
 a recusantur,  
 non quod ali-  
 um Deum  
 predicent

Montanus &  
 Priscilla &  
 Maximilla,  
 nec quod le-  
 sum Christum  
 solvant, nec  
 quod aliquam  
 fidei aut spei  
 regulam ever-  
 tant, sed quod  
 plane doceant  
 sepius teſti-  
 re, quam nu-  
 bere. Tert. in  
 Psych. cap. 1.  
 Quinam isti  
 sunt semel no-  
 minabo, exte-  
 riores & in-  
 teriores Botula  
 Psychicorum.  
 ibid.

d Pelagii no-  
 men non sine  
 laude aliqua  
 posui, quia vi-  
 ta eius a mul-  
 tis predicatur.  
 Aug. retract.  
 11. c. 33.  
 Mark. 13. 22.



draw therefore to a conclusion: S. Augustine unto S. <sup>c August. ad</sup>  
*Hierome* saith, I confesse unto your brotherhood, that I <sup>Hier ep. 11.</sup>  
have learned to give such reverence, and honour to the  
books of Canonickall Scripture only, that I most firmly  
believe, none of the pen men thereof to have erred in the  
least things; so that when I meet with ought in their  
writings, which seemes contrary unto truth, I presently  
think, that either the book was false printed: or that the  
Translators were mistaken: or that I my selfe understood  
it not aright. But all other authors I so read, as that  
though they excell in learning, and holinesse, yet I think  
nothing true, because they so thought it; but because they  
make it appear to be true by those Canonickall Authors,  
or probable reasons at the least. A learned man also of <sup>f Doct. Twist.</sup>  
these times hath spoken so home in this point, that <sup>pres. con.</sup>  
nothing more need be added thereunto. If at any time <sup>Armin.</sup>  
(saith he) the Lights of the Church think not the same  
things, but dissent one from another in divers points,  
and those of moment in religion; what is to be done? But  
to try all things, and to hold that, which is good. But  
how may we doe this? shall our labour be to learch  
which Side was more docible and desirous to learne,  
had more humble minds, did more tremble at Gods  
word, were more obsequious to the guidance of his  
spirit, were more ready to renounce themselves, and  
their own wisdomes, worshipped God with greater  
fear, and reverence, were more frequent and earnest in  
their daily prayers, fasted oftner to keep the body in  
subjection, were more exercised in the reading of the  
word, and meditating therein. Who sees not this  
kind

kind of touchstone of Ecclesiasticall doctrine to be neither commanded of God, nor approved of men, nor to be attempted with any hope of good successe? God forbid, that as often as we dissent one from another, we should presently object to the adverse part, that they neither fear God, nor serve him, nor doe his will. For neither are we able to dive into mens hearts, and the better we our selves are, the more conscious of our sins, more ready to amplify our own misdeeds, more mild and mercifull in censuring of others. Leaving therefore this kind of search, which after many obscure, and slippery *Meanders* gives but a doubtfull issue, and scarce ever brings us to the truth; what remains, but to bring the dictates of the greatest Divines to the *Law*, and to the *Testimony*? If they indure not this tryall, those other are but popular, and gawdy shewes, wherewith simple people are deluded. Let this be the tryall. It were easy to answer the weightiest arguments, against which nothing can be said, with an answer *ad hominem* as they call it, against whom, whatsoever he be, some exception or other may be taken.

But though the persons of the Teachers may not be weighed in this ballance, yet their doctrines may. Because therefore the adverse part doth so highly advance theirs of the Morality of the Sabbath for pious, and religious: as if without it holinesse it selfe could not subsist in the world; and so farre depresse the contrary, as if it were the only floodgate to let in Atheisme. It will not be amisse briefly comparing each with



with other, to see which doth most advance Gods glory, most edify his Church, give most life to religion, and bring most comfort to a Christian mans conscience. Suppose therefore one should tell us in effect this: The fourth commandment is wholly, and meerely Morall, only indeed there be some Appendices thereof, which concerned the Jewes, *viz.* the day spoken of in the commandment, the seventh from the creation (whereas not that Seventh, but a Seventh, which the Lord should choose, is Naturall, and Morall) and the strictnesse of the Rest, which was injoynd them in kindling of a fire. This indeed is in a sort permitted Christians under the Gospell. Yet men may doe well to forbear even this, and to dresse their meat over night, all the rest of the Law binds us strictly, nay more then ever it did the Jewes. We must therefore remember not to doe, either by our selves, or those that belong unto us, the least servile work from Saturday sunset till Sabbath-day sun-set: or, as others, from Saturday midnight, till next day midnight: or, as others, from Sabbath-day sun-rising till Munday sun-rising, for a naturall day of twenty-foure houres must precisely be observed. In all this time, all works, words, and thoughts are to be abandoned, which may at any time else be done, spoken, or had; so that both in publique and private we be employed only in the holy things of God. Therefore the publique exercise being ended, for a Sermon must of necessity be heard, neither may men satisfy themselves with the common *Liturgy* of the Church,

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if

if they purpose to sanctify to the Lord an holy Sabbath. The publique exercise (I say) being ended, a short ~~meale~~ may be made, for this is no day to feed the body in, and to make a feast on this day is utterly unlawfull. After dinner, see that you fetch not your wonted walks, or any way recreate your selves, or have any communication but of holy things, and what was delivered in the Congregation. If any man, not acquainted with the mysteries of Godlinesse, deliver you a message, or letter upon that day, you may receive it of civility, but for you neither dispatch the businesse, nor think thereon untill next morning, upon paine of sinne. Be sure also to take your notes, and repeat to all such, as shall assemble themselves, what you have written, and so repaire unto the evening Sermon, which also must be heard either at home, or abroad. This done, give not your selves a breathing while, suffer neither Child, nor Servant to have any recreation; for this were to prophane the day. Assemble therefore your selves together, recount what the Afternoon hath brought forth, doe also likewise after supper. Nor yet are you by all this discharged of the duties of the holy Sabbath, unlesse the former practices have made such deep impression in your phantasies, as to season the nights sleep with holy dreames, which is the last duty of the Sabbath. These things thus done, you may not only well expect a blessing upon what you have heard, but upon all that is yours the whole week after. For so highly is the seventh day in Gods favour, that he doth not only sanctify



sanctify it, but also blesse it.

Now let another come, and say, the commandments of the Decalogue be not all of the same rank, but amongst these the fourth is partly Morall, partly Ceremoniall. The Morall part is, that God must have set, and standing times for his outward, and solemn worship; all which times are religiously to be observed. But the letter concernes only the Jewes, written indeed, as other holy things of *Moses*, for our edification, and consolation, of which every part is full. For first, we must consider, that the Sabbath, as it is there literally expressed, was a signe of the separation of the Jewes to be Gods people from all other nations of the world; which is now by the coming of Christ abolished, as all other peices of the wall of partition are taken down, that the Gentiles may glorify God, as it is written *Reioyce ye Gentiles with his people*. <sup>a Deut. 32. 43.</sup> It did also shew them the pronenesse of our corrupt nature to doe our own wills, and to fulfill our own lusts, not suffering the Lord to rule in us by his Spirit; whereas he requires perfect conformity of the whole man, with an utter cessation from all his servile works of sinne, and Satan. It did in the third place lead them unto Christ, who alone gives us rest from these cruell Taskmasters; who hath crucified the body of sinne in us, and triumphed over Satan in his crosse. And therefore as God the Father, having made the World in sixe daies, rested the seventh: so God the Sonne finished all things, which were written of him for our redemption on the sixt day, and

began his rest on the seventh, obtaining for us the rest both of grace, and glory. The rest therefore of the Sabbath given in such severe precepts unto the Iewes doth lead us Christians under the Gospell unto the rest of sanctification, which we must endeavour to keep inviolable with all watchfulness, not suffering the least fire to be kindled in any of our lusts. And as it doth thus edify: so it ministreth no small comfort, assuring us, that as God rested from all his works, and Christ from his: so we also by degrees shall enter into rest in the Church militant, till it be perfectly consummated in the Church Triumphant; as the Apostle saith, *b there remaineth a rest for Gods people.*

*b Heb. 4.9.*

Now let the indifferent Reader judge, whether the former of these doe not burthen, and indeed ensnare the consciences of men with many outward, unprofitable, impossible performances, even to superstition, and without end; whereas this latter doctrine contains the very pith, and marrow of Religion; promotes the care, and study of true sanctification, and is most quickening, and cordiall to weak, and tender consciences. But not to stray in this by-path any farther, it were much to be wished as one of the greatest blessings of God upon his Church, that *a Bradwardines* rule were once well observed on all hands; *the study of Theology* (saith he) *requires both a pious, and a prudent Reader; pious in himselfe, prudent in his doctrine: a dove for the one, a serpent for the other.* When these are divided in the Ministers, divisions must needs be amongst the people; and a house divided cannot

*a Sacra Theologia pium, & prudentem Lectorem requirit. Brad. L. 2. c. 31.*



cannot long continue. One looks at the holinesse of his Minister, another to the learning of his; neither as they ought; and therefore the one straines at Gnats, the other swallows Camels; both pester the Church, the one with loosenesse, the other with singularity. He that is licentious, like the Camels of the Ishmaelites carrying many a sweet burthen, but never tasting them (Against whom <sup>b</sup> *Erasmus* hath a bitter Satyr in his *Cyclops Evangeliphorus*) is in shew a friend of the Churches peace, a zealous promoter of the goverment thereof; but indeed an enemy, occasionally increasing that faction, which he verbally cries downe. For men think of him, and all his disciplinarian invectives, as <sup>c</sup> *Tertullian* speaks of *Nero*, and his persecuting the Gospell; it must needs be some good thing, which so wicked a man, as he, condemned. In vaine doe these Vipers goe about to devoure with their mouthes that faction, which themselves either breed, or cherish at least by their lives. On the other side, he that is singular, whom with *Abians* Tiger either the sound of a Bell, or musick of a Timbrell causeth to run mad, cares not whether he runs, and drawes others after him, so long as *he runs*, as the phrase is, *on the right hand*. By this meanes his duties in Religion daily grow, and multiply, as either his own, or some other mans head, and fancy runs: this is Idolatry, that superstition; this is prophane, that is abomination, and Antichristian; and what not? And he that dares think otherwise, is *tantum non Anathema*. But did these men rightly consider of errours,

<sup>b</sup> *Erasmus*  
*Dial.*

<sup>c</sup> *Non nisi*  
*magnum bo-*  
*nam a Nerone*  
*damnatum*  
*Tert. Ap. c. 5.*

they should find little difference in regard of their malignity. He that falls from a bridge, hath as little safety, as comfort, though it be *on the right hand*. Nay, it would be no paradoxe to affirme, that errors of this kind are most dangerous, being lesse discernable in themselves, lesse burdensome to the conscience, lesse hopefull to be reformed, and being indeed the illusions of Satan transforming himselfe into an Angell of light, in which shape he becomes the fowler Divell.

## CHAP. X I.

*Wherein the name of the Christian mans Feast day is proposed, with those arguments, which seem to conclude for the name Sabbath.*

*a Omnia perviclitantur aliter accipi quam sunt, & amittere quod sunt, dum aliter accipiuntur, si aliter quam sunt, cognominantur. Tert. de car. Chr.*

**T**He names of things, if rightly given, serve much to discover their natures. On the other side *Tertullian* saith well, all things are in danger to be mistaken, if they retaine not their true, and proper names. Being therefore to treat of the *Christian festivall*, and the Questions moved concerning the same; the first thing, which offers it selfe, is, whether it must, or fitly may be stiled the *Sabbath day*.

The affirmative tenent is supported by these reasons.

First, those names, which God himselfe hath imposed, are without all question most proper, and most fit to be retained: But God himselfe hath imposed the Name *Sabbath* upon all daies of his solemne and



and publique worship; and such is the Christian mans *feast day*. The Assumption appears. For not only the seventh day is the fourth Commandement, but all the new Moones, and other festivals of the Jewes, are commonly called *Sabbaths*: Therefore &c.

Secondly those names are commonly best, which are most ancient. *Inquire* (saith <sup>b</sup> Job) *of the former* <sup>b</sup> Job. 8. 8. *ages; and prepare thy selfe to the search of their Fathers*: But the name *Sabbath* is more ancient then any other, being the name, that was first given to daies of this nature: Therefore &c.

Thirdly that name is alwaies best, which doth most acquaint us with the nature of the thing. In this the excellent Wisdome, which God gave unto *Adam*, appeared, that he gave names to all the creatures answerable to their natures: But the name *Sabbath*, given to the daies of publique worship, is such: for they are daies of rest unto us, and they were instituted in remembrance of Gods rest at the Creation, and of Christs rest in the Resurrection, and are pledges of our future rest in glory. What name therefore can better agree unto them then *Sabbath*, which is as much as *Rest*.

Fourthly, that name is doubtlesse best, which best directs us to the duties of the day: For if <sup>c</sup> *all things* <sup>c</sup> 1. Cor. 14. 26. *must be done for edifying*, such names are best to be imposed and used, as are most accommodated unto edifying: But the name *Sabbath* best leads us unto the duties of this day both outward and inward: Outward: Resting from all Corporall, and worldly employ-

ployments: Inward, resting from the spirituall slavery of sin, and Satan. Adde thereunto, that it doth not only best direct us unto the duties of the day, but it doth also help to confirme our faith, and hope in the promises of God concerning the life to come, and our  
 d Math. 8. 11. *sitting down to rest with Abraham, Isaac, and Jacob in Gods kingdome: Therefore &c.*

it, call it

Fiftly, we must not affect to be singular in any thing, not so much as in words and Phrases: *Loquendum cum vulgo*; saith the proverbe. But not only the vulgar, but all men whosoever speak religiously, and reverently of the *Sabbath day*: Therefore &c.

## CHAP. XII.

*The reasons against the name of Sabbath are briefly alleadged.*

**F**OR the Negative opinion stand these reasons.  
 First, he speaks best of things, whose language is most conformable to the holy Ghost in the Scripture: But the holy Ghost doth every where in the new Testament (which alone speaks of the Christian mans *Holy-day*, as having being, and existency) call it the *Lords day*, no where the *Sabbath day*; The name of the *Lords day* is therefore best, and fittest to be used.

Secondly, we should retain those names, which the Primitive Church in the purest times the first three hundred yeares chiefly used, unlesse through any  
 cor



corruption, or abuse they are scandalous: But the name of the *Lords day* hath been chiefly used in the Primitive Church, and in the purest times; neither is it since through any abuse become scandalous; *Ergo &c.*

Thirdly, we of the reformed Churches should not forsake the Roman Church, but where necessity doth inforce us; For then we are guilty of that Schisme, which is made in the Christian world; Neither should we vary from our selves so much, as (were it possible) in sounds, and Syllables; for then we may be justly noted for singularity and affectation: But both the Romane Church, and all reformed Churches use to stile it the *Lords day*, not the *Sabbath*, *Ergo &c.*

Fourthly, we that are Christians should beware how we gratify the Jewes in their superstitious obstinacy against Christ, and his Gospell in the least things; lest we partake with them in their hardnesse of heart; the ancient Christians fasted Saturday, especially for this reason, because the Jewes fasted on Satterday. But in using the name *Sabbath* we gratify the Jewes in their obstinacy against Christ, and his Gospell. For they abhorre the name of the *Lords day*, as the greatest Blasphemy: Therefore &c.

Fiftly, it is one of the chiefest points of a Christian mans wisdom so to speak, as not to put a stumbling block before his weaker Brethren: He that doth otherwise <sup>a</sup> *walketh not charitably*, saith the Apostle: <sup>a</sup> Rom. 14. But the name *Sabbath* may be, and is become a snare <sup>15</sup>.

to many weak ones, especially in reading of the Scriptures. For where ever they find the name *Sabbath*, they presently conceive it to be spoken of, and to agree to the *Lords day*; and many times by this means fall into flat *Judaisme*: as appears by their quoting of the old Testament in the Questions in hand: Therefore &c.

Sixtly, that name, which doth lesse edify, is lesse proper. This, I thinke, will easily be agreed on by all parties: But the name *Sabbath* doth lesse edify. For it leads us only to an outward cessation from bodily labour; which of it selfe, and precisely considered was indeed a duty of the Jewish *Sabbath*; but is not so of the Christian *Festivall*, as hereafter shall appear. On the contrary, the name *Lords day* doth best open and explain the whole nature, and duty of the day, as the remembrance of Christs resurrection, the acknowledgment of his Lordship over the Church, and all other Creatures in the world: Ergo &c.

### CHAP. XIII.

Wherein is briesly shewed what is to be thought of  
this Question.

e Cum de re  
constat prop-  
ter quam ver-  
ba dicuntur, de  
verbis non de-  
bere contendit:

**I**T is a frequent rule in *S. Austine*, that wise men should not strive about words, unlesse when there is some reall difference in the things. But I doubt

si quis id facit imperitiâ, docendum esse, si malitiâ, deferendum. Aug. cont. Acad. lib. 3. cap. 13. & lib. 2. cap. 11.

whether



whether this question be only a fight about words.

For as the same father speaks of the *Academicks*; so may we, without breach of charity, suspect of our Sabbatharians at this day. They are not (saith he) such simple men, as know not to give things their proper names; but they purposely make choice of such words, as may best serve both to hide from the simple, and to intimate to the wiser sort of their disciples their opinions. Elle I see no reason at all, why the name Sabbath should be so common, and that of *Lords day* so seldom used. I deny not, but the name Sabbath is lawful, and may also be used by such, as have their wits well exercised in Scriptures, if without superstition, fraud, or scandall: But yet notwithstanding the name *Lords day* is both more fit in it selfe, serving more for edification; and the Arguments to the contrary doe not conclude.

To the first, true it is indeed, that God himselfe in Scripture imposeth the name Sabbath upon all daies of publique worship in the Iewish Synagogue; and the reason was, because the very corporall rest was a chiefe thing aimed at in them; being both *memorative* of some things passed, and *figurative* of things also to come: But that therefore the daies also of Christian Assemblies should be so called, doth not follow: because the reason is not the same, as shall appear in it's proper place. The name Sabbath therefore is no more Morall, and to be retained in the times of the Gospell, then the name *Priest*, *Altar*, *Sacrifice*; which perhaps our adversaries themselves will allow of in a com-

e. si vocis pri-  
mam signi-  
ficationem  
spectemus,  
Sabbatum  
erit omnis dies  
festus. A  
Scriptura con-  
suetudine  
Sabbathi nomi-  
ne appropri-  
atum est diei  
septimo. Estius  
3. Sent. d. 37.

fler. 6. 16.

\* Math. 5. 38.

g. Dum solis  
lætitiæ indul-  
gemus, longè  
aliâ ratione  
quam religio-  
ne solis. Tert.  
Ap. cap. 16.  
h. Mat. 4. 2.

mon, large and Analogicall construction. It therefore we look to the first and originall signification of the word, every Holy-day, wherein men rest from their labours, and attend the publique worship, may be called a *Sabbath*; but if we look at the application of it in Scripture, we shall find it appropriated in the first and chiefest sense to the *Sabbath day*, or Saturday in the fourth commandments; in the next and subordinate construction to all the Jewish festivals, never to the *Lords day*.

To the second, No man will deny, but that antiquity is a good guide in the search of the truth: for all errors are upstarts, even those that are gray-headed. The Prophet therefore adviseth to ask for the *old way*, which is the good way; but his meaning is, that which is *simply* old, not *comparatively* only. The corrupt Glosses of the Pharisees were very ancient. \* *Ye have heard that it was said to them of old time, an eye for an eye.* The superstitions of the Romanists are like so many old aches in the body of the Church; yet as the one; so also the other, meere novelties in religion. Should I grant the name *Sabbath*, as applyed to the Christian Feast, to be of some good standing, yet without all Controversy it was not known to the true Primitive times. Indeed antiquity ever used one of these foure, either *Sunday*; not from the Sunne in the firmament, but *the Sonne of Righteousnesse with healing in his wings*; or the *Day of light*, from the Sacrament of Baptisme, called by the Fathers our *Illumination*; or the *Day of Bread*, not from



from holy bread, as Papists now use it; but from the other Sacrament of the Supper administered every Lords day; or the *Lords day*, which doth, and will continue to the worlds end.

To the third: The name *Sabbath* doth not best acquaint us with the Nature of the *Lords day*, as is pretended. For the nature thereof consisteth not, either in our corporall, or Spirituall Rest, or in Remembring the Rest of God in the Creation, or in being a pledge unto us of our eternall rest. All these are accidentall considerations of the *Lords day*. Indeed the memory of Christs resurrection is essentiall thereunto; but not so much in regard of his rest, as of his conquest over death, and the grave, and being made the Lord of the Quick, and the Dead. It being therefore the Lordship of Christ, made evident to all creatures both in heaven and in earth, by the Glory of his Resurrection, which is then celebrated, it ought to be stiled the *Lords day*, not a Sabbath.

To the fourth: What the duties of the day be, we shall see hereafter. Let it be granted therefore for the present; whatsoever the Argument doth suggest, the consequent is denied. For whatsoever duties are then performed, are, or at the least ought to be directed in a speciall manner unto the Lord Christ, as our service of him. The day therefore is to be named, not from the nature of the things done, but from the quality of the person, to whom they are intended; and therefore not *Sabbath*, but *Lords day*. And whereas it is said, that the name *Sabbath* may serve to confirme our faith

and hope of our eternall Rest; I answer, that indeed it may be so used by us, but was never so intended in the first institution thereof: and being a consideration so remote, it cannot claime to denominate.

To the fifth; It is indeed most true, that we ought not, especially in matters of Religion, to innovate, though but words, and Phrases, although perhaps insignificant, and improper; much lesse ought we to swerve from such language, as is most savory and religious, but which name hath most salt, the *Sabbath*, or *Lords day*, I hope it doth appear by this, which hath been said. And who speaks most Religiously, the Apostles, and the whole Church, or some few private persons of late yeares, is easy to determine.

#### CHAP. 14.

*Wherein the Question concerning the duration of the day is proposed, and the arguments for the day natural are set down.*

**A**Mongst those things, which disquiet and perplex the consciences of the weak concerning the *Lords day*, this is not the least, where it is to begin, and how long it lasteth. For God requiring of us perfect and entire obedience without diminution, or defalcation: and *S. James* saying, that *he that faileth in one point is guilty of all*, unlesse every minute of time, which the Lord requireth of us, as his tribute and homage, be duly tendered to him, our whole labour



labour bestowed upon the parts, and peices of the day, is not regarded. It is also that, which concernes the most sort of our inferiour people to be satisfied in, lest the Commandement requiring one thing, their employments another, they many times wound their Consciences, and rob themselves of that peace, which otherwise they might enjoy. We must therefore, before we proceed any farther, inquire, whether the Lords day be to consist of any certain determinate number of houres, as being a Naturall day, or Artificiall. And here our Adversaries are very positive, that the Christian mans Sabbath, as well as that of the Jewes, is to consist of full twenty foure houres; and they have these reasons.

First, all the time, that the Commandement requires, is to be observed. But that the Commandement of the Sabbath requires a whole naturall day from evening to evening is undenyable: Therefore &c. If any man say the Commandement was Ceremoniall, and so proves nothing for the Christian observation; it may be replied, that this being granted of all the other branches; yet it is not so in this. For no man can shew, how the time of twenty foure houres can be in any respect mysticall. Though therefore the rest of the latter should vanish as a shadow, yet in this particular it must needs continue Morall.

Secondly no one day of the week is longer or shorter then other: but if the *Lords day*, as the rest, hath not twenty foure houres, it must needs be shorter, & that, which is next thereunto, either going before, or come-

ing.

ing after must be longer then any other day. Therefore &c.

Thirdly, it is a good Rule, which the Rabbins give; that we should not take from that which is holy, to adde to that which is prophane, but on the contrary: But if the day of Gods publique worship amongst us have not allowed it so many houres, as other daies, we take from that which is holy, and adde to that which is prophane, even our own secular imployments, which were impious, and sacrilegious: Therefore &c.

Fourthly if the Jewes Sabbath were to consist of twenty foure houres, then much more the Christians. For we have both received more, and greater benefits, and we also have more and greater mysticies of Godlinesse to contemplate: But the Jewish Sabbath was a whole naturall day: Therefore &c.

Fiftly, the Scripture seemes to be plaine to this purpose. For the 92. Psalm was the Psalm of the Sabbath, as appears by the title thereof, and in the very begining thereof the Prophet sets downe the very time of its observation, saying, *it is a good thing to praise the Lord, and to sing unto thy name O most High; to declare thy loving kindnesse in the morning, and thy truth in the night season*, meaning a whole naturall day: Therefore &c.

Sixtly, we must rest, as God Rested, begining to rest from the works of our callings, when God began to rest from the worke of Creation. For Gods rest is propounded in the Commandement to be our patterne:

i Psal. 92.  
1, 2.



terne: but God began his rest at evening the sixth day, immediatly after the making of the woman; and so continued the day of his rest which was the seventh. If therefore our Rest must be answerable to Gods Rest, it must begin at evening, and continue till evening: Therefore &c.

Seventhly, as Christ rested, so must the Christian rest; his actions were our instructions; and we call the day of our Rest *the Lords*, because it was dedicated unto him; but Christ finished his course, and began his Rest over night, resting in the grave foure and twenty houres at the least: Our Rest therefore, being grounded upon Christs Rest, cannot be lesse then a whole Naturall day.

Eightly, as the Apostles, to whom the observation of the day was immediatly prescribed by Christ himselfe, kept the day in their own persons: so doubtlesse must we their successors in all after ages: But the Apostles Sabbath was a whole naturall day. This appears by S. Pauls practice at *Troas*, when he preached, and administred the Sacrament, and communed with the Disciples of holy things (all duties of the Lords day) *untill the morning*: Ergo &c.

Acts 20.

11.

Ninthly, as our Saviour, who instituted the day, observed it in his own person: so doubtlesse must the Church for ever. But our Saviour appeared (and his very apparition was the institution) not only early in the morning, but also *late at night* to his Disciples; and even then preached unto them, and gave them the holy Ghost, with the keyes of the Kingdome of Hea-

John 20.

19.

ven, therefore &c. If any object, that by *night* in that place is understood the evening or shutting in of the light only, making it thereby a day artificiall; the very circumstances of the Text are against him. For *first* the doores of the house were shut (saith the Text) which is not usually done in the evening; *Secondly*, they feared a search would be made for them, which is commonly done in the dead, and depth of the night; *Thirdly* *m Aretius* a good Protestant Expositor saith expressly, it was very late in the night.

*m Profunda  
jam nocte.*

*Aret. in lo-  
cum.*

*n Sicut Anti-  
quis præcep-  
tum est de  
Sabbatho, di-  
cente legisla-  
tore, a vespere  
usq; ad vesp-  
eram. Aug.  
de tempore.*

*o Irenæus con-  
tra Valent. l.  
4. cap. 31.*

*p Observemus*

*igitur Diem*

*Dominicum,*

*& sanctifice-*

*mus eum a*

*vespere diei*

*Sabbathi usq;*

*ad vesp-  
eram*

*Dominici di-*

*ei sequestrati ab omni negotio. Con. Agath. cap. 47. Noctem ipsam que nos insperata luci*

*inaccessibili redidit, spiritualibus excubijs exigamus. Con. Maris. c. 1.*

*Tenthly*, as the *Primitive Church* observed the day, so must we: But the *Primitive Church* kept a night, as well as a day; as plainly appears by their *vi-  
gils* and *over-night assemblies*, not only in time of per-  
secution, but when the *Emperours* themselves were *Christians*. Every man knowes, and we read unto this day the Sermons of the ancient Fathers in their *vigils*, which doubtlesse had never been, but that they held themselves obliged to a twenty-foure-houres *Sabbath* at the least: Therefore &c.

*Lastly*, divers good authorities may be brought to this purpose, not only of some private men, as *St Augustine*, and *o Irenæus*; but whole *Councells* have so determined this point, nay the very Canon law the sink and dunghill of Popery.



CHAP. XV.

*The Arguments against the day naturall are proposed.*

**T**He negative Tenent hath also its Reasons.  
First; our Resting day must be proportionable to our working day; for they are relatives, and all relatives have their mutuall Respects in all things, in which they are Relatives. Certaine therefore it is, that God requires for himselfe such a day of Rest, as he doth proportion unto us for our own imployments: But our working daies are Artificiall, not naturall. *Man goeth forth unto his labour till the evening;* (saith the Prophet) & *there are twelve houres of the day* (saith our Saviour) *\* night cometh, wherein no man worketh.* Therefore &c.

q Psal. 104. 3.  
Ioh. 11. 9.  
Ioh. 9. 4.

May not a man then work by night in his lawfull calling?

Ob.

Yes doubtlesse, if he offend not against the rules of mercy to himselfe, or others; or if there intervene not some other irregularity in his working; and upon this caution also he may lawfully spend the Lords night in holy exercises. But our question is not, what some men may doe, but what all men must doe under paine of sinne.

Resp.

But doth not then the rule hold, that those who sit up late at night about their own workes on week daies, should proportionably watch about holy things at night on the Lords day?

Ob.

*Resp.*

This no way agreeth with the intention of the Lawgiver, which in commanding the Sabbath had a twofold intention: the one his own publique worship, and the spirituall good of mankind; the other the corporall refreshing, and reviving the bodies of his servants, ~~and of all that belongs unto them~~. I would now gladly know what refreshing the body of a man hath by the Sabbath, if he must labour about holy things not only all day, but most part of the night also. But I think no sober minded man will say, it is a sinne to go to bed sooner upon this night, then upon others; or if any doe, few I presume will believe him therein.

Secondly, if the Christian Holyday were to consist of a certaine determinate number of houres; either the new Testament, which alone speaks of this day: or the Church of Christ, who alone observes it, would have directed us, where to begin those houres, and where to end them. For the Jewes were expressly so directed: but neither the new Testament, nor the Church of Christ hath given any such directions.

If any say, we need no such new information in this point, having already the same, which the Jewes had in the fourth Commandement; we shall I hope give him satisfaction in the answer to the first Argument of the precedent chapter, which it doth concerne.

Thirdly, if a Lords night be to be sanctified, as well as the day, this night, and all the parts thereof must differ from other nights, by some speciall appropriation



priation to the Lord, as the day differs from other daies; But how can this be, unlesse we rest not at all that night in our beds, or serve God by dreames and visions? Which to affirme were notoriously absurd.

If any man demand, how did the Iewes then keep their Sabbath from evening to evening.

Ob.

I answered, that the reason is not the same, for the very corporall rest of the Iewes, was simply and of it selfe a Sabbath daies duty; so that it was as unlawfull for them not to Rest in their beds that night, as to work about their callings that day; which I think no man will affirme of Christians under the Gospell.

Sol.

Fourthly, there is no morall law in nature, nor positive law in Scripture, but is in it selfe possible to all men in all parts of the world in regard of the thing commanded. But a naturall day-Sabbath, as it is made to consist of a day and a night, is absolutely impossible for some men in some parts of the world, in regard of the thing commanded: in some parts there being nothing but day, and in other places nothing but night for a long space together. This is so apparent as needs no prooffe: Therefore &c.

It is objected, that the Iewes also by this rule might have been (as we say) perplexed, had they at any time travailed towards either of the Poles.

Ob.

Vnto which I answered,

First that the Iewes were in a manner confined unto the land of Canaan, except in cases of necessity; for the blessing and promise was annexed thereunto, being therefore stiled *the Lords Land*. Commerce in-

Sol.

1. Kings 22.  
48.

deed they had with other nations, which proved their ruin; but for any voyages they made, or Colonies they deduced, we read none. *Solomon*, it is true, sent a navy unto *Ophyr*, which is *Peru*, as most conceive; or as *Josephus*, some place in the East Indies: *Iehosaphat* attempted the like, but his ships were broken at *Ezion-Geber*. For though *Solomon's* navy found prosperous successe, intending therein the glory of Gods house: yet *Iehosaphat* having no such warrantable grounds failed in his expectation. Some think that the Jewes travelled, and landed into that part of the Indies, which at this day we call *New-England*; for there they finde a harbour, which the natives call *Nahum-Keik*, the harbour of him that comforts, or of him that repents. It's usuall in this language to have contrary significations: But let it be granted, that they meet with some Hebrew words in that tongue; what nation is there, in whose language you may not make the like observation. Say also that the Jewes travailed into the East, and west Indies for Gold and Spices. I think it easy to shew, that those parts of the world, in which are either continuall day or night, were not known untill after Christ, and the destruction of Hierusalem. In a word, had the Jewes at any time travailed into such places, where they could not have kept their Sabbath from evening to evening, it had been sinne unto them; For when a man shall, by any voluntary action of his own, cast himselfe into an utter impossibility of fulfilling any positive precept of the law of God, it becomes evill unto him, though



though otherwise it be both lawfull, and commendable. The case therefore is not the same with the Iewes, and us in this point, they being precisely bound both to places, and houses, from both which Christ hath set us free. The objection is of no weight.

Fiftly to make the night part of the Lords day to be observed by the Church of Christ, is contrary to the ground of the institution thereof, which is the Resurrection of Christ. For Christ rose not in the night, but early in the morning, and being risen, his Resurrection hath no night. But how can the night remember us of that, which hath no night? If we keep the night before, we solemnize not Christs resurrection, for he was not as yet risen; if the night after, we seeme to be enemies of his resurrection, as if the Sunne of righteousness were set the second time, whereas *Christ being risen, dieth no more, death hath no more dominion over him.* Rom. 6. 9.

If any man say, he keepeth not the night, as a part of the Lords day, the memoriall of Christ Resurrection; but as a part of his Sabbath in the fourth Commandement; He seemeth expressly to forsake Christ, and to cleave to *Moses*, and being weary of being a Christian, desires to turne Iew.

Sixtly, A night Sabbath is contrary to the end of the Institution under the Gospell, which was Gods publique worship in the congregation, for other use thereof we find not in holy Scripture. If any man object, collections to be made for the poore, private prayers, and christian exercises &c. we shall, God willing,

willing, speak thereof also in its place. But night assemblies for the publique worship (except in time of persecution) are contrary to the Apostles Rule, \* *let all things be done decently and in order.* Experience in former ages hath made it manifest, what abuses were practised under such pretences.

\* 1. Cor. 14.  
40.

*Ob.* If any man say, that the publique was appointed for the day, and the private for the night.

*Sol.* First there is no such rule in Scripture.

Secondly the Church hath no such custome.

Thirdly, private night-conventicles are as little, nay farre lesse to be trusted, then publique meetings in the night.

† *Tempus publici conventus fuit Antelucanum. Con. Antif. cap. 11.*

Lastly the practice of the primitive Church was utterly without any set number of houres; and there was much variety in their observation; sometime they began their publique worship on Saturday after supper, as in Syria, and Ægypt. Some-time they began their Lords day about the<sup>s</sup> dawning, the time; as they conceived, of Christs Resurrection: others also began upon saturday noon, and held on untill Sunday morning. At this day our Sabbatharians are devided in this point; some affirming from evening to evening; others from morning to morning; others from midnight to midnight; so that their position of a twenty-foure houres Sabbath can be no better, then a snare to weak Consciences, there being no certainty, wherein to fasten.



CHAP. XVI.

*Wherein something concerning the day naturall, and artificiall being premised, the former arguments are briefly answered.*

**T**O give better satisfaction to weak, and unstable minds, we must know what a Naturall day is, and where it is to begin, where to end. Some have of late fondly denied this distinction, because it is not found, as they think, in Scripture; And indeed the termes *Naturall*, and *Artificiall* are not there read; but what matter is it for sounds and syllables, if we have the sence, and substance. \* *St Mathew* is plaine, that *it was the end of the Sabbath, when the first day of the week began to dawn*: so that all that night, untill the dawning of the first day, was part of the Sabbath, which were not possible without the distinction of *Naturall*, and *Artificiall*. Math. 23. 23

If any say, that the Iewes kept their *Sabbath* from evening to evening, and therefore that the night following could be no part of the Sabbath.

Ob.

I answer, that *S. Mathew* in that place speaks not according as the Iewes accounted from evening to evening: but as the Romanes *from morning*; which was a naturall day of twenty-foure houres. But not to spend time in so needlesse a point, we must proceed to enquire where the naturall is to begin, and end. In this there is no small variety of opinions. Astro-

Sol.

b *Manè diem  
Gens Graco-  
rum incipit;  
astra sequen-  
tes in medio  
lucis; Iudei  
vespere; san-  
cta inchoat  
ecclesia medio  
sub tempore  
noctis.*

c *Dies natura-  
lis secundum  
ecclesiam Ro-  
manam inci-  
pit à mediâ  
nocte. Aquin.*

parte 3. q. 8.  
ad 5.

d Gen. 1. 5.

e *Permittitur*

*autem vespere,  
quia cum  
à luce dies*

*inciperet, pri-  
us terminus  
occurrit luci,  
quod est vespere,  
quam ter-  
minus noctis,  
quod est mane:*

*vel secundum*

*Chrysost. ut  
designatur,*

*quod dies na-  
turalis non*

*terminatur in  
vespere sed in*

*mane. Aquin.*

parte 1. q. 74.

art. 3. ad 6.

nomers begin at noon; blewes at Sun-set; the Greci-  
ans at morning; the Church of Rome with the Vm-  
brians at Mid-night. But this is to find knots(as they  
say) in Bulrushes. For if the naturall day be measured  
by the revolution of the Sunne, as all confesse, sure it  
is, that untill the Sunne begin his course, the day can-  
not begin. At what time now did the Sunne set forth  
upon the fourth day at the creation? Common reason  
will say, when he first appeared in the Horizon; the  
rising therefore of the Sunne in the Horizon must  
needs be the first period of the naturall day. And so  
the words of *d Moses* are to be understood, saying, the  
*evening and the morning were the first day*; that is the  
shutting up of the day, which is there called the even-  
ing; and the beginning of the next, there called the  
morning, was the first day. The words also of *S. Mathew*  
before cited make it apparent; in which not  
only midnight, but to the very dawning belonged  
not to the first, but last day of the week. It was not  
of it, but towards it: as the end of one contiguum is  
the beginning of another. By all which it is apparent,  
that when God commanded the Iewes their Sab-  
baths from evening to evening, the order of the natu-  
rall day was inverted by him, not so much looking to  
the number of foure and twenty houres, as to the  
time of Israels deliverance out of Egypt, which be-  
gan, when the Passover was eaten at even; of which  
their deliverance the Sabbath is a memoriall, as hath  
been said.

Some thing also must be said of the *day Artificiall*  
which



which we may define to be a certain proportion of houres, appointed by men, and employed by Artificers about their crafts, and trades. This is not the whole time between Sunne, and Sunne, but generally (I think) conceived by all nations to be measured by twelve houres, according to that of our Saviour: *\* Are there not twelve houres of the day?* And, as the *\* Evange-* \* Iohn 11. 9.  
\* Math. 27. list describes the passion of Christ by the *third, sixth, and ninth houres.*

Having thus briefly set down the *day Naturall*, and *Artificiall*; whereas it is generally supposed by all men almost, that the *Lords day* must be measured by one of these two proportions of houres; the truth is, there is no such portion of time set us in the New Testament, which alone can direct us in the *Lords day*; neither expressly, nor implicitly. Vnlesse therefore we will have recourse unto the Iewish Sabbath, and begin the observation thereof over night, and that Analogically, because Christ himselfe our Passover was sacrificed at Evening, and our Redemption from the spirituall Egypt set on foot; the Conscience hath no ground to settle upon. But what warrant Christians have to follow the Iewes, in observing the *Lords day*, in regard of any circumstanti-alls, I see not. And that Analogicall respect (before spoken of) between the sacrificing of ours, and their Passover, cannot bind the conscience. The whole therefore is left to the Church, and Magistrates under the Gospell; the time being such by their appointment, as may be convenient for the publique worship

of God: neither doe the Arguments to the contrary conclude.

To the first: the Iewes indeed were prescribed a *naturall day*, not properly, but equivocally so called, consisting of twenty foure houtes; but that the time, which limited them, doth also limit us, is utterly untrue. And whereas it is said, that the twenty-foure hovres were no way Mysticall, or Ceremoniall; It will be replied, that though the number of houres spoken of (which are not so much as mentioned in Scripture) was in no respect mysticall; yet the time named from evening to evening was partly *memorative*, looking to the time of their deliverance out of Egypt: partly *positive*, looking to the publique worship, the morning and the evening sacrifice, which concernes not us, but only in a proportion. For as the Iewes worshipped the Lord upon the day of their Sabbath, and had set times of assembling themselves on that day both morning and evening: so it is fit, and convenient, that the Christians also worship the Lord in their publique assemblies, both in the begining, and towards the evening of their *Lords day*.

To the second: A day may have a twofold consideration; the one *Absolute*, as it is a day; the other *Relative*, as appointed for any use, or service. The fifth of November may be considered either as such a day of such a moneth; and so it's neither longer, or shorter then any other naturall day: or as a day set apart by the Church for publique thanksgiving, and so it consists only of a morning, as appears by the Statute



Statute, from whence it hath authority. The case is the same in the Lords day, which continueth no longer, then the duties of the day require.

To the third: the saying of the Rabbines is a good admonition to all men, not to abbreviat or lessen the time appointed by the Church for holy duties; but this makes no more for twenty foure houres, then it doth for forty or fifty, or any other. It is (all men will confesse) sacriledge to rob God of his time; but it must be made to appear, that God hath claimed unto himselfe this time in question; till when nothing can be concluded.

The fourth indeed were unanswerable, if the case were, as is pretended between us, and the Iewes; But

First the ground, upon which this argument is builded, is sandy; for it supposeth, that God appointed them from Evening to Evening to contemplate the mysteries of Godlinesse, and mercies vouchsafed unto them; whereas it was both memorative, and mysticall; as hath been proved; neither did they spend the night of their Sabbath in contemplation, but in bodily Rest.

Secondly, it is utterly untrue, that we under the Gospell have more work for the Lords day, then the Iewes had for their Sabbath: For as <sup>c</sup> *Eusebius* observes, <sup>e</sup> *Lib. 4. c. 4.* their religion was the same with Christian Religion, which at this day we professe; <sup>f</sup> *For they all* <sup>1.</sup> *Cor. 10.* were baptized unto *Moses*, and did all eat of the same <sup>2.</sup> spirituall meat, and drink of the same spirituall Rock, which was *Christ*: his meaning is, that the body and

\* Gal. 4. 9.

stance was the same, only it was cloathed with many shadowes, and as the Apostle calls them \* *Beggarly rudiments*, so that their Sabbath daies work was in this respect, as much as our Lords can be.

\* 2. Cor. 3.  
13. 15.

Thirdly, I say, it was much greater; for how cumbersome was Gods worship to them by Sacrificings, Purifyings, Washings? How did God seem to hide himselfe, and his mercies from them in Types and figures, whereas he reveales himselfe to us even in the face of Iesus Christ. And not only *Moses had a vaile put upon him*, but also *their hearts, which remaineth unto this day*; There was also a restraint of Gods spirit unto them: as of the raine in the daies of *Elias*; whereas now the fountaine is opened, and the spirit powred out. All men know, that when any thing is enquired after, it is sooner found when it lies open, then when it is hid; by a man of understanding, then by a child; one that hath eyes to see, then by one that is hoodwinked; by one that hath many helpes, then by one that hath none; So is it between the Iewes, and us in holy things: This argument therefore is a meere *παιδωρικον*, neither can any more prevaricating reason be produced.

To the fifth, it were to be wished, that Scripture might be handled, if not with more reverence, yet with greater gentlenesse, not thus to be racked. The 92. Psalm was the Psalm of the Sabbath, and it makes mention of night and day to be spent in the Lords prayes; But what then, will any reasonable man imagine, that they then had night meetings in the



the Temple, or late up late in their families that night? Those times of *morning* and *evening*, if we restrain them, as spoken of the Sabbath day, are *metonymically* to be understood, for the whole worship of God, whensoever performed upon that day; and are as much, as when we say, Morning-prayer, and Evening-prayer. But farther, notwithstanding the Psalm was the *Sabbath-Psalme*; yet whatsoever is therein contained may not respectively be spoken of the Sabbath only. And this is <sup>i</sup> Mr *Calvins* observation upon the very words alleadged; affirming, that day and night are there put in indefinitely for all times whatsoever; as appears (saith he) by that, which followes: *For his loving kindnesse, and his truth are alwaies towards us.* But as those, that have yellow eyes, think every thing to be of that colour: so these men cannot meet with the Lord to be praised night and day, especially in the *Sabbath-Psalme*; but it must presently conclude a foure and twenty houres-Sabbath.

To the sixt; as Gods rest began, so must ours; is a proposition Atheological; For the Jewes themselves, who observed the Sabbath in imitation of Gods Rest, looked not at their patterne in this particular, but only at their deliverance out of Egypt; into which deliverance they entred, when they sacrificed the Passover. The example of God is not proposed without limitation in the Commandement; he so rested, as that he never since returned to his labours, from which he rested; he so rested, as that he blessed it; in neither

*i* Tantum vult docere, nisi nos nostra socordia impediat, nunquam deesse argumentum laudandi Deum; nec verè defungi officio gratitudinis, nisi in eo firmus assidui, sicut ipse bonitatem & fidem erga nos perpetuat. Calvin. in locum.

neither of which ought we to presume to imitate his Rest. Lastly, I wonder how the example of Gods rest, proposed in the Commandement, can concerne our Lords day, which was not the day of the Lords Rest, but the begining of his labours.

The seventh is not much unlike.

First, therefore we observe not the Lords day in memory of Christs resting in the grave. For though in some respects he may then be said to have entred into Rest; yet was the grave part of his humiliation also, and our Redemption; and no compleat and perfect Rest.

Secondly, let it be supposed, that the grave to Christ was only a place of Rest, and that he entred thereinto over-night; what is this to a twenty foure houres-Sabbath? unlesse perhaps Christ rested but just so many houres in the Grave; but how then was he three daies and three nights in the Bowels of the earth? This therefore is a meere pretence, no proof.

The eight, drawn from Apostolicall practice, is in all parts thereof unsound. Plaine it is, that Apostolicall practice binds not the conscience, but where there is a precept annexed: Nay where there is a precept annexed, both precept and practice may be (as they say) *ambulatorium in lege*, of no lasting continuance. But in this point we have neither precept, nor practice, either for the present, or for after ages. I presume, that no man, well considering the place alledged, can deny, what <sup>k</sup> S. Austine long since observed, that S. Paul at that time took the advantage of the present

<sup>k</sup> Curavit  
scriptor libri  
causam pra-  
ducendi ser-  
monem produ-  
cere. Aug. e-  
pist. 86. ad  
Cus.



present occasion, and necessity, and not otherwise. Sure I am, that if the Apostles practice, there recorded, were a president for us to follow; neither the whole Church of God can be excused, who never since hath observed such a Sabbath: nor the Apostle himselfe can be acquitted, who, for ought we read, never did the like before, or after in any part of the world. Besides all this <sup>1</sup> Mr Calvin thinks, that the day there spoken of was the Jewes Sabbath, not the Lords day; reading, instead of *uno Sabbathorum, quodam Sabbatho*, upon a certain Sabbath day, not Lords day. But if any list to be contentious herein, sure wee are out of the Text, that S. Paul and the congregation met not, till they came together to break bread, which in those times was commonly after supper; and so it <sup>\*</sup> came to passe, that he continued his preaching <sup>\*</sup> *till after midnight*. <sup>Act 20.7.</sup> This therefore can be no president for a naturall daies-Sabbath, but may be alleadged for a night-Sabbath only; and such Sabbaths were never yet heard of.

To the ninth: the practice of our Saviour is (I confesse) of great force, and the argument drawn from thence of more probability, though it conclude not; For

First, the ground thereof is but loose, that our Saviours apparition was the Institution of the Lords day. For if ever our Saviour instituted the day, it must be by his Resurrection, which is a thing distinct from his Apparition. Our Saviour instituted the observation of this day by his Resurrection: as God the Fa-

Y

ther

ther instituted the Iewish Sabbath day by his ceasing to work; which was only the ground, and Reason of the Institution, as hath already been said.

Besides, if the appearing of Christ after his Resurrection were the institution of the day; it must needs follow, that to whom he first appeared, to them the day was first instituted, and commanded: now these must needs be the Souldiers, or *Mary Magdalene*; and if so, what inconveniencies follow? For by this means a publique, and everlasting ordinance for the whole Church of Christ must be delivered either to those, that are not of the Church, as the Souldiers: or to a woman, whom nature it selfe inhibits to teach in the Church. And whereas it is commonly affirmed, that Christ kept the first Lords-day with his Disciples, leaving an example to us therein. I cannot sufficiently wonder at the boldnesse and rashnesse of this Assertion: For let the Text be looked into, and we find therein these particulars. First, he having appeared to *Mary* early in the morning, he appears to the whole College of the Disciples (*Thomas* only excepted) late at night. Then having given them his ordinary benediction, *Peace be unto you*, he shewes them his hands, and his feet. Lastly he imparts unto them their Apostolicall mission, and indowes them with power, the keyes of the holy Ghost.

But what are all these to the observation of a Sabbath, or Pastorall charge? What Preaching, Catechizing? What Sacraments administred? Vnlesse Orders shall be thought a Sacrament. It's a strange keeping  
ing



ing of a Sabbath, and such as our adversaries will not avow, to begin early in the morning with one, or two; and let all the rest of the day slip, doing nothing amongst their people till late at night; and then neither Preach, Pray, nor administer the Sacrament. But what then was the reason, why our Saviour appeared so late in the night, and the Apostles in all likelihood sat up so late expecting his coming? The Text doth satisfy both scruples; first on the Disciples parts, that were assembled together, not thinking of Christ, but for fear of the Iewes; then on our Saviours part, this seeming unto his wisdom the fittest opportunity to shew himselfe unto them, to comfort them in their present feare; and to furnish them with the holy Ghost, against future temptations; to which tend both his wordes, and gestures. And this <sup>m</sup> Saint <sup>m</sup> Augustine saw upon the passage of the Text, where he shewed his hands, and side; for the print (saith he) of his wounds were reserved to heale the doubt of their fearfull hearts; and the effect followed, *for they were glad* (saith the Text) *when they had seen the Lord.*

To the tenth: Certain it is, that the first originall of *Vigils*, or night-assemblies, was persecution, as appears, *Acts 12.12.* but persecution ceasing, they were continued of devotion; and the Fathers constantly preached in these *vigils*, or Eve of any Festivals. In proceffe of time they began to be corrupted, and by little and little degenerated into superstition, as being a work of merit, and supererrogation. They were therefore (because otherwise also abused) not only

*m* Clavienus  
manus fixe-  
runt, lancea la-  
tus ejus aperu-  
erant, ubi ad  
dubitantium  
corda sanan-  
da sunt ser-  
vata vulne-  
rum vestigia.  
Aug. tract. in  
Ioh. 121.

n<sup>o</sup> placuit  
prohibere, ne  
feminae in  
cimiterio per-  
vigilent, &  
quod saepe sub  
obtentu orati-  
onis scelera  
latentèr com-  
mittantur.  
Con. Elib. can.  
35.

despised, but forbidden; and by name <sup>n</sup> to women: By which it appears, that it was not an essentiall duty, or observation. Lastly these *vigils*, being alwaies the night before, cannot advantage our Sunne-rising. Sabbatharians, which observe the night following; which are the best, and greatest part.

Lastly, the authorities alleadged, as Saint *Austine*, *Irenaeus*, the *Synods of Agatho*, and *Mariscon* (not to question the validity of them) speak according to the custome of the times; wherein *vigils* were not yet so grossely abused; not enforcing any thing upon mens consciences herein. The Canon Law also shewes the Practice of the Church of Rome begining at mid-night, as was before observed out of *Aquinas*. But me thinks, they, that are so suspicious of Rome, fearing every thing to be a relique thereof, and to smell of Popery, should not have been so hardy, as to avouch the Canon Law, which they think no small horne of the beast.

## CHAP. XVII.

*The Question concerning the institution of the Lords day proposed, with arguments for the divine authority of it.*

**H**AVING thus entreated of the Lords day, as it is a portion of our time, to be set apart for holy uses; we must now consider it in regard of the institution, and observation thereof; and first, whether it



it be enjoyed by the Church by Divine, or Ecclesiastical authority. To prove a divine institution, either immediatly from Christ: or mediatly from the Apostles, are brought such, and so many arguments, as are able, in the opinion of their owners, to convince any mans judgement, not corrupted with prophaneſſe of heart, or darkned with pride, and prejudice. We must therefore faithfully muster them up in their full strength, that all men of sober mindes may take their dimensions.

First it is said, that God by his precept requires one of seven to be for ever observed; his words are, \* *The seventh is the Sabbath*; but the Lords day is one of the seven, and no other of the seven is to be kept Sabbath; therefore this. \* Exod. 20. 10.

Secondly, all holy resting daies are in the fourth commandment, as every *species* is contained in the *genus*, and every *Individuum* in the *species*. It must needs be in this, as in all other things. For example, *Honour the King* is a generall precept; under which the honour of all particular Kings is comprehended: honour King *Richard*, King *Henry*, King *Charles*. But the Lords day is an holy resting-day, as appears by the practice of the whole Church, and was never yet denied by any enemy thereof, unlesse he were some malicious person. Therefore &c.

Thirdly, one and the same Scripture hath many times two literall senses, or at least is twice fulfilled in one, and the same literall sense; for example, *Not a bone of him shall be broken*, fulfilled both in the pas-

<sup>a</sup> Numb. 9. *shall a Lamb, and b Christ our passover; out of Egypt*  
<sup>12.</sup>  
<sup>b</sup> Ioh. 19. 36. *have I called my Sonne,* first verified of <sup>c</sup> Israel his a-  
<sup>c</sup> Hof. 11. 1. *dopted Sonne,* then of <sup>d</sup> Christ his naturall Sonne: *A*  
<sup>d</sup> Math. 2. 15. *voyce was heard in Ramah,* understood first of the cap-  
<sup>e</sup> Ier. 31. 15. *tivity of the Jewes foretold by the c Prophet,* then  
<sup>f</sup> Math. 2. 18. *f of the <sup>murder</sup> ~~number~~ of the Innocents by the cruelty of He-*  
*rod. As it is in these and divers other places of this*  
*kind: so it is in the letter of the fourth Commande-*  
*ment; where either we have two literall sences, one*  
*for the Jewes Sabbath, an other for the Christians; or*  
*at least one literall sence twice fulfilled, once under*  
*Moses, and once under Christ. Now whatsoever is*  
*commanded the Church in the Scripture under any*  
*literall Sence, is of divine institution: But the Lords*  
*day is commanded in the fourth precept, though not*  
*in the first, yet in the second literall sence, There-*  
*fore &c.*

*Fourthly, that which was foretold and typified in*  
*the old Testament, is of divine institution in the new;*  
*for where the ceremony is commanded the Jew, the*  
*substance is commanded the Christian; for example:*  
*where unleavened bread is commanded them, there*  
*sincerity, and truth is commanded us: But the Lords*  
*day was thus typified, and foretold in the <sup>old</sup> Testament.*  
*This the Rabbins themselves have observed in sundry*  
*passages; First, in the words of God, saying let there be*  
*light, therefore the Messiah should rise the first day*  
*of the week. Secondly, from the fall of Adam on the*  
*sixt day, therefore the Messiah should suffer that day,*  
*rest in the grave the seventh, and rise the next. Thirdly,*  
*from*



from the words of Boaz to Ruth, & sleep untill the morning, therefore the Messiah should sleep in the grave all night, and rise in the morning. Fourthly, from the cloud covering the people first on this day: from Aaron, and his sonnes executing their Priesthood first on this day: from the Princes of the congregation, who made their offerings towards the erecting of the Tabernacle on this day. From the fire also, which first came down from heaven, and consumed the Sacrifices upon this day: And if any man be so prophane hearted as not to be convinced by these grave collections of the Iewish Rabbins, he shall find the same averred by the Fathers, and Synods in the Church of Christ. Both <sup>h</sup> Saint Cyprian, and <sup>i</sup> Saint Austin make the Administration of the Circumcision on this day a Type, and Figure of its future observation. The Synod, called *Foro. Iulienſis* affirms, that *Iſaiah* prophesied of this day; An other Synod held at *Marſcon* ſaid expreſſly, that this day, which was intimated unto us by the shadow of the Iewes ſeventh-day, is made known unto us both by the Law and Prophets; what can be more evident?

Fifthly, that day, which the Lord himſelfe hath made, muſt needs be a day of the Lords own inſtituting; for to make, and to ordaine, and appoint, are in this caſe termes equivalent: But the Lords day is a day of the Lords own making, and appointing; ſo ſaith the Prophet *David*: *This is the day, which the*

*his per ſeptimæ diei umbram inſinuatus noſcitur in lege, & Prophetis. Conc. Marſ. c. 1. Syn For. c. 13. 1 Pſal. 118.*

<sup>h</sup> Hic dies octavus (i. e.) Sabbathi primus preceſſit in imagine que imago ceſſavit ſuperſuente poſt-modum veritate, Cyp. ad Fid. Ep. 59.  
<sup>i</sup> Sanctos patres plenos ſpiritu octavæ diei ſacramentum non latebat, quo figurabatur reſurrectio, nam & pro octavâ Pſalmus inſcribitur, & octavâ die circumcidiebantur infantibus. Aug. ad Ian. Ep. 119.  
<sup>k</sup> Ipſe eſt dies requæ perpetuus, ipſe no-

Lord.

m Exultemus  
et letemur  
in eo, qui a  
lumine vero  
nostrae tene-  
bras fugatu-  
rus illuxit; nos  
ergo constitu-  
amus diem do-  
minicam in  
frequentatio-  
nibus usque ad  
cornua altaris.  
Arnob. in lo-  
cum.

Lord hath made. And therefore m Arnobius upon this place saith, let us also make our Lords day a great day, since God himselfe hath so made it. A learned Prelate also of our Church hath a Sermon extant upon that text, much to the same purpose. Therefore &c.

Sixtly, that day, which the Lord ever doth, and will blesse unto his Church, and people, which religiously observe it, is doubtlesse a day of his own ordaining, and appointing; therefore sanctified, and blessed are put together in the Commandement. But God hath, and continually doth, and ever will blesse this day with groth of grace, and all spirituall blessings in Christ to all such as Religiously observe it. Therefore &c.

Seventhly, that which the example of God the Creator, resting from all his works, was to the Iewes in regard of their Sabbath; that also the example of God the Redeemer is, and must be to us, that are Christians in regard of ours: But the example of God the Father resting from his works was a sufficient institution of the Iewes Sabbath; for therefore they rested, because God rested; it should therefore be a sufficient Institution unto us under the Gospell, to rest on the Lords day, because in it Christ rested.

Eightly, If a day of holy rest were instituted by God the Father in memory of the worlds Creation, which was the lesse; much more was there a day of holy rest instituted by God the Sonne in remembrance of the worlds redemption, which was the greater. The consequent is authorized by n Athanasi-

n Athan. Hom.  
de semen:



us in his Homily of the Sower: But a day of holy rest was ordained by God the Father, in memory of the Worlds creation, as is undenyable. Therefore &c.

*Ninthly*, Certaine it is, that nothing, but divine authority, can bind, and overcome the Conscience in regard of any outward observations, in their own natures indifferent; for the Conscience is a Throne, in which God only sits, and commands. But the conscience is bound, and over-awed to the observation of the Lords day; as all men confesse, and feel by experience, unlesse they bely their consciences. Therefore &c.

*Tenthly*, That day, which the Church observeth in regard of some mysticall signification therein contained, is a part of Gods worship; and must therefore be under precept, unlesse we will worship God after our own fancies; But the Church observes the Lords day in regard of some mysticall doctrine therein contained, the Lords resurrection, our own future glorification; therefore it must be under precept.

*Eleventhly*, Whatsoever is not under divine precept is mutable, and may utterly be abolished in the Church of God by the authority of the Governors thereof; but the Lords day cannot by any humane authority whatsoever be changed, and abolished. Therefore &c.

*Twelfthly*, If the observation of the Lords day be not of divine, but only Ecclesiasticall constitution, then are all festivalls; or holy-daies of the yeare of equall dignity, and honour with it: But it were little

o Ignatius Ep.  
ad Magnesia-  
nos circa me-  
dium epistola.

lesse then blasphemy to affirme the latter, and clean contrary to that of *o Ignatius*, who lived, & wrote in the purest times, styling it the *Queene of daies* Therefore &c.

*Thirteenthly*, It's only the divine prerogative of God himselfe, to put holinesse into times, and daies; for he only is the fountaine of holinesse. But the Lords day is an Holy-day, and hath holinesse in it, more then other daies; whence it is, that the Fathers frequently call it Sacred, Mysticall, Religiously to be observed: Therefore doubtlesse made holy by God himselfe.

*Fourteenthly*, None can appoint any thing to be a part of Gods worship in the Church, but Christ, who is the head of the Church, to rule and govern her; who can command the spouse, but the husband? But the observation of the Lords day is a speciall branch of Gods worship in the Church; therefore none can, none ought to institute it, but Christ himselfe.

*Fifteenthly*, There being a change of the Priesthood, *there was also a change of the Law, saith the Apostle;* *the word there used in the Originall signifieth the transposing of things, one being put in the room and steed of another;* But the Iewes Sabbath was one of those things thus to be exchanged, being Ceremoniall; therefore our high Priest put an other in the room thereof; but no other, therefore the Lords day.

*Sixteenthly*, Only Christ is Lord of the Sabbath, to appoint, and dispose thereof as he thinks good; the Church



Church can claim no such Lordship; but the Sabbath is changed, and another appointed in the place thereof, which the whole Church observeth; this change therefore was made by Christ, not the Church.

*Seventeenthly*, Old things are passed away, all things are become new, so the 1<sup>st</sup> Apostle. The meaning is, that <sup>2. Cor. 5. 17.</sup> Christ hath made all things new in his Church, as new Creatures, new Man, new Covenant, new Commandement, new Way, new Names, new Song, new Garments, new Hierusalem, new Heaven, new Earth. But unlesse Christ hath also made a new Sabbath, he hath not made all things new. *Ergo &c.*

*Eighteenthly*, It is no way to be beleaved, that Christ would leave his Church under the Gospell in worse condition, then he found the Synagogue under Moses; But if Christ left not his Church under the Gospell a Sabbath of Divine Institution; he left it in a farre worse condition, then he found the Synagogue, which received a Sabbath from God himself, as a speciall token of his love; *Ergo &c.*

*Ninteenthly*, If Christ hath left us no day of his own appointment, and Institution, it were our safest way to turne Iewes (as some have done upon this very motive, at least in this point) for the Iewes day we are well assured was from God; but we may say of the Lords day, as they did of the Lord himfelfe, *we know not whence it is*; But no man will say it is best for us to turne Iewes in this point; *Ergo &c.*

*Twentiethly*, The very Name is a sufficient demon-

\* Rev. 1. 10.

stration of a Divine Institution; for all things belonging to Gods worship, which have the Lords own name stamped upon them, were ordained by the Lord himselfe, as the *Lords Prayer*, the *Lords Supper &c.* But the observation of the Christian Sabbath is a thing appertaining to Gods worship, and hath the Lords own name engraven upon it by the holy Ghost himselfe. *Ergo &c.*

\* Ioh. 20. 19.  
22.

*The one and Twentieth*, That which Christ did immediately institute in his own person, and with his own mouth ordaine, must needs be of divine institution; But that Christ did immediately in his own person institute the Lords day, the \*Evangelist makes apparent; for he came into the midst of his Disciples (the holy assembly) the two first daies of the two first weekes; then he blessed them, breathed on them; gave them the keyes of the Kingdome: It's very likely he did this every first day of the week from his Resurrection to his Assension, \* *speaking unto them the things appertaining to the Kingdome of God. Ergo &c.*

\* Act. 1. 2. 3.

*The two and twentieth*. Christ, whiles he was upon the earth after his Resurrection, gaue the Apostles instruction, and commands *Acts 1. 2.* what these commands were may be knowne (say *Divines*) partly by their Doctrine, and partly by their practice; But if Christ gaue them such commands, as is most apparent, without question he would not omit to command them a day to remember him, and his Resurrection in, and to performe vnto him holy worship;



ship: nay that this he did, appeares also by their practice; *Ergo.*

*The three and twentieth* makes it more evident, thus: Whatsoever is an Apostolicall tradition, is of Divine Institution; for they deliuered nothing, but what they first receiued; But the Lords-daies obseruation is certainly an Apostolicall tradition, \*for they appointed collections to be made for the poore that day; the ordaining of the one doth necessarily inferre the other; the duty of the day supposeth the day; And withall this day hath been constantly obserued by the whole Church in all ages, and that without the authority of any generall Councell; the very definition of an Apostolicall tradition deliuered by *S. Augustine. Ergo.*

\* 1. Cor. 10. 2.

*The foure and twentieth:* If the Lords day were not of Christs institution to his Apostles, then surely they by their practice haue drawne the Church of Christ into an horrible presumption; as great, as that of *Ieroboam, Antiochus, and Antichrist* himselve, changing times and seasons; But God forbid any man should thinke so uncharitably of the Apostles; therefore certainly they receiued warrant for what they did from Christ himselve.

*Ille, que non scripta, sed tradita custodimus, que quidem toto terrarum orbe obseruantur. Aug. ad Ian. ep. 118.*

*The five and twentieth.* If we keepe the Lords day, warranted thereunto only by the Apostles practice, for which they themselues receiued no precept; then by the same reason we haue only the Apostles practice for abolishing the *Jewes* Saturday-Sabbath; But we forbear not Saturday-Sabbath, only upon the

Apostles practice, and example, for which doubtlesse they receiued a precept. And indeed the examples of holy men, not seconded by precepts, shew what we may doe, the case being the same; not what we must doe; Now the Church not only may, but must forbear Saturday, Sabbath, and obserue the Lords day.

*Ergo &c.*

*The six and twentieth.* That day, on which the holy Ghost was giuen with all his graces, with such efficacy, that \* S. Peter immediately with one short Sermon conuerted three thousand soules, must needs be a day of Christs owne Instituting; But this day was the Lords day, the day of Pentecost. *Ergo &c.*

\* Acts 2. 41.

*The seven and twentieth.* That day, on which Christ reuealed himselfe unto S. Iohn, acquainting him with his whole counsell concerning his Church, to the worlds end, was doubtlesse a day, which he himselfe had especially selected out of all other daies, for himselfe, and his seruice; But the \* Lords day was the day of Reuelation to S. Iohn; Therefore &c.

\* Rev. 1. 10.

*The eight and twentieth.* That day, whose Propagation is revenged with miraculous judgments, even reuealed from Heauen, must needs be of Diuine institution; for why else should the Lord so seuerely require it? But the Propagation of the Lords day hath beene in all ages miraculously revenged; as an ancient Synod held in Scotland; and sundry other good Records make it apparent. Therefore &c.

\* Tom. 3. Conc.  
idem fere con-  
cil. Paris. 10-  
mo 3.

*The nine and twentieth.* A cloud of many Arguments, all of which are at the least probable, are equivalent

valent



valent to a demonstration; But here is such a cloud.  
Therefore. &c.

Lastly there wants not the authority of the learned. *Ignatius* styles it the Queene of dayes: *Iustin Martyr* saith, the Lord himselfe changed it: *Athanasius* affirms the same, as we see Argument the eight. The latine Fathers call it sacred, as Argument the thirteenth: *Augustine, Leo*, and the Councell of *Palestina* inlarge themselves in the prayles and prerogatives of the day. Amongst the Schoolemen some are found, which maintaine it to be of diuine Authority. Nay some *Antisabatharians* themselves haue acknowledged the same; So mighty is truth, and prevailing.

CHAP. 18.

The Arguments for the Negative are breisly  
set downe.

FOR the Negative it is said.

First, that whatsoeuer is of Diuine institution is to be founde either in the naturall, or positue law of God; for all lawes are written constitutions, say Civilians. And the Schooleman giues the reason; for otherwise they were no lawes, but snares for mens consciences, and stumbling blocks, not only to the simple, but to wise men themselves. But that the first day of the weeke should be the Christians Sabbath, is not found to be written, either naturally vpon the heart; or positiuely in the Scripture, either

*a Leges constituntur, cum promulgantur, alioquin constitutiones positivae non essent nisi in laqueum & offensiones, & scandalum nedum in sapientum, sed & Gers.*

either expressly in the letter, or implicitly to be deduced by necessary, and undeniable consequence. Not naturally vpon the heart, for then it were a principall of nature, which no man affirms; Nor positively in Scripture, for then the text might be produced; not by undeniable consequence, for we shall see the weaknesse of all these deductions, which hitherto are, or, as I conceiue, may be made, and in this poynt we must wholly be guided by probabilities, saith M<sup>r</sup> Per-

If any man except against the sufficiency of this enumeration, and conceiue it to be a diuine ordination, because it hath authority from the practice of the Apostles, and their example recorded in Scripture.

*b. Ab Aposto-  
lis per doctri-  
nam spiritus  
sancti institu-  
ta, & omni-  
bus seculis  
post Apostoli-  
ca tempora  
succedentibus  
celebrata est.  
Bel. de bonis  
oper. lib. 2. cap.  
14.*

I answered, that indeed the Papists make much vse of this Maxime. *b. Bellarmin* maintaines the fast of *Lent* to be a necessary observation, by no other way. But me thinks, when a man speaks of holy things, to which the consciences of men are bound vnder the obligation of sinne, it is too much too sene to say, we are bound to follow the examples of Gods Saints, when no precept can be produced. For only the examples of Christ in such things, which are most all vertues, or wherein he discharge the office of a Mediator, and wherein he is proposed unto us to be imitated by us, are to be admitted for necessary instructions, and obligations. And surely were it otherwise, so that a man should distinguish betweene a diuine precept, and a diuine ordination (as the Iesuite *Lainez* did in the Councell of *Trent*) what a wide gappe



gappe were opened to usurpe upon mens consciences? *S<sup>r</sup> Augustines* rule is safe, *I beleue not, what I read not.* If any man say, that this daies observation was an Apostolicall tradition; we shall I hope giue him satisfaction, when we come to those arguments, which formerly were made to this purpose.

Secondly, if Christ had given any command to forbear the *Iewish* Sabbath, and in its roome to obserue the Lords day; the Apostles, holding their first Synode, would doubtlesse haue expressed as much in their letters to the *Gentiles*; for they professe by that their decree, to lay upon them all necessary burthens in regard of outward observations. But the keeping of the Lords day in the place of the *Iewish* Sabbath, is an outward observation, and the Apostles burthen them not therewith; therefore &c. The Argument gathers strength from the circumstance of the text; because the question was at that time, which also occasioned the Synode, betweene the *Iewes*, and *Gentiles*, how farre forth they were bound to the law of *Moses*, of which the Sabbath was one speciall branch.

If any man say, that Baptisme was an outward observation, and yet they burthened them not therewith, and therefore no marvaile if they silenced the Lords day; as also that the Apostles prescribed negatively, not affirmatiuely,

I answer to the first, that Baptisme was already made knowne unto them, both by precept, and practice, to be a necessary Sacrament of the Gospell, and therefore needed not to be then repeated. And to the

A 2

second,

Ob.

Sol.

second, that indeed their directions were only negative, and from hence we may well inferre, that the first Christians were tyed to no affirmatives, but such only, as were expresse duties commanded by precept of the Gospell; But the observation of the Lords day is affirmative, and no where so precepted. Therefore &c.

Thirdly, whatsoever is of divine institution, and (as they say) by necessity of precept laid upon the whole Church of Christ, is to be observed, as a necessary meanes unto salvation by the particular members thereof, unlesse we be debarred therefrom by some inevitable impossibility; for he that is guilty of one, is guilty of all. But that the observation of the Lords day, ever since Christs resurrection, or ascension, hath been a necessary duty, without which, if it might possibly have bene observed, no salvation were to be had, were desperate rashnesse to affirme. For many doubtlesse there were, which never kept the Lords day in the Apostles time: as most beleeving Jewes, and many beleeving Gentiles. Many also in these times very seldome, or never keepe a Sabbath, by reason of their callings: as workers in Mines, Colepits, Shepheards, Cookes, Physitians, whose salvation notwithstanding we may not doubt; *Ergo.* &c.

Fourthly, no outward observation is under precept in the ~~Evangelium~~ <sup>Old Testament</sup> all Law, which concernes not the kingdome of God, \* defined, to be *Righteousnesse, peace, ioy in the holy Ghost*; and therefore is the Gospell called *Evangelium Regni*, the Gospell of the kingdome,

\* Rom. 14.

17.



dome, and the Law of the Spirit: This proposition is laid down by the Schoolemen for a Maxime in Divinity, and is thus proved by way of induction; for the Gospel commands only such observations, which are either meanes of Grace, as the word, and Sacraments: or wherein the use, and exercise of grace doth consist: as the duties of love towards God, and man; But that the first day of the weeke should be observed Sabbath; nothing concerns the kingdome of God within us, because its neither a meanes of grace, nor exercise of grace.

*c Lex nova in exterioribus illa solum precipere debuit, vel prohibere, per que in gratiam introducimur, vel que pertinent ad rectum usum gratie ex necessitate. An. quon. 1. 2. q. 108. art. 2.*

If any man say, the keeping of the Lords day Sabbath is both these; first a meanes of grace, by reason of the word, and Sacraments then administred; and an exercise of grace; for then we returne prayes, and send vp our prayers to the throne of grace, and manifest our loue both to Christ, and our brethren.

*Ob.*

I answer, that he wholly mistakes; for the question is not, whether the duties done upon the day, be either meanes, or exercises of grace; for this is of it selfe manifest; but whether the keeping of this day Sabbath, more then an other, be such. The day is one thing, the duties are an other; these belong to the kingdome of God, preserving, and encreasing them in us: that is but a circumstance of time, and of it selfe nothing in this respect. All things of this nature, as time, place, manner, are not (precisely, and of themselves considered) of the essence, or necessity of grace; and therefore are not commanded in the Gospel, but left to the wisdom, and discretion of the Church.

*Sol.*

A a 2

Fittly,

A Practice of  
piety.

Fifthly, that day, which cannot be kept universally through the whole world, was never commanded the whole Church of Christ by an Evangelicall Law; for the law of the Gospel is given to all nations. But the first day of the weeke, which is the Lords day, observed in memory of the Lords resurrection, cannot be thus universally kept, considering the diversity of Meridians, and the unequall rising, and setting of the Sunne in diverse Climates in the world. Some of our adversaries foresaw this objection, but could never avoyd it; only they tell us, that it was so with the Jewes in regard of their Sabbath, and therefore affirme, that they were not bound to keepe their Sabbath upon that precise, and just distinction of time, called the seventh day from the Creation. For the Sunne stood still in *Josuah's* time; it went back ten degrees (five houres) in *Hezekiah's* time; besides the variation of the Climates throughout the world. Vpon this they inferte two things. 1. that God by his prerogative might dispence with men in these cases. 2. that the Commandement meaneth not the determinate seventh from the Creation, but indefinitely a seventh. But what absurdities doe hence follow?

First, they seem to affirme, that the standing still, and the going back of the Sunne, made an alteration in the day, as it was the seventh from the creation. Indeed they made it longer, and to consist of a greater number of houres for the present; but what is this to the number of seven? One and the selfe same day may be longer in Summer, shorter in Winter, yet keeps



keeps its ranke amongst the other daies of the week for place, and number.

Secondly, they affirme that the Iewes were not bound to any determinate day, nor to this seventh, but a seventh. Expressly contrary to the words of *Moses*, \* *the seventh is the Sabbath*. \* Exod. 20. 10.

Thirdly, there is the same reason in all the forenamed particulars between the Iewes Sabbath, and the Christians. If therefore their day were indefinitely a seventh, ours must also be indefinitely a first; and by this meanes they say, and unlay with one, and the same breath, the first day is our Sabbath by divine institution, and yet not the first, but a first; which is to yeeld the question.

Sixtly, there is the same reason of keeping a determinate set Sabbath under the Gospell, that there is of preaching, praying, and administring the Sacraments, Ordaining of Ministers, doing works of mercy at set-times. For I think no man is so farre infatuated with this paradox, as either to preferre the Sabbath before these; or to sever the day from the duties, which are the main end of the daies observation. But all these are commanded in generall, not prescribed in particular when, or where, or how; so all things be done decently, and in order; We no where read how often in a year we must receive the Sacrament of the Lords supper; how often we should hear a Sermon: or when to give, or how much either publikely, or privatly. If therefore there be no set times appointed for the maine duties of religion under the Gospell, there is

no set time appointed to be kept *Sabbath*. Therefore &c.

*Seventhly*, That, which is expressly against Christian liberty, was never commanded by Christ, or his Apostles, but to have the conscience burthened with any outward observations, putting Religion in them, as being parts, and branches of Gods worship, is directly against Christian liberty; for how is he free, that is thus bound to times, and dates? We have then only exchanged, not shaken off the Jewish bondage. If any man say, that this was both the argument, and error of the *Patrobrusians* of old, and *Anabaptists* of late; he is much mistaken; for they pretend not to Christian liberty, when the conscience is not burthened immediatly from God; but to unchristian licence, and confusion, to be exempted from the lawes of men, and decent order of the Church.

*Eightly*, There is no duty, I think, essentiall in Religion, ordained by Christ, or his Apostles, of which we find not either exhortations in respect of performance: or reprehensions in regard of their neglect, either in the *Gospel*, the *Acts*, or the *Epistles*; But the keeping of the first day of the week *Sabbath*, is nowhere pressed, or exhorted unto; the neglect thereof nowhere reprov'd, or forbidden in all the new Testament. *Ergo*.

*Ob.*

If any man say, it is frequently mentioned with approbation:

*Resp.*

I answer, that so are divers things besides, which are no divine institutions, binding the Church of Christ



Christ, as extreame unction, the Presbytery, womens  
vayles, widdowes, these are mentioned with honour:  
but so is not the manner of observing the Lords day,  
which is now cried up; nor any divine institution  
thereof. Whereupon these things will necessarily fol-  
low. That either the Apostles never held this obser-  
vation to be a divine precept: or that having given it  
for such to the primitive Christians in the Churches  
planted by them, they never failed in the observation  
thereof; which is not imaginable, considering what  
grosse abuses, and prophanations were found amongst  
them: or lastly, that the Apostles knowing the Lords  
day, which they had injoynded thē as a divine precept,  
to have been neglected, winked & connived thereat;  
though so ready (even with the rod) to reforme all o-  
ther disorders; which also cannot be well conceived.

Ninthly, Had the observation of the Lords day-  
Sabbath been of divine institution, it is very probable,  
that the \* Apostle, reproving the *Corinthians* for go- \* 1. Cor. 6. 1.  
ing to Law one with another under the heathen Iud-  
ges, would not have omitted the advantage of this  
circumstance. For plain it is, that their pleadings were  
ordinarily upon the Lords day. By their going to Law  
therefore they not only scandalized the Gospell, and  
devoured one another; but were also prophaners of  
that day, which Christ himselfe had Commanded to  
be kept holy; it being impossible at once to keep a  
Sabbath, and attend a Court of Iudicature under an  
Heathen Iudge. But the Apostle makes not the least  
mention of this circumstance, though so pregnant and  
advan-

advantageous to his purpose, it is therefore very likely there was not as yet any divine precept for the Lords Day.

Tenthly, If Christ had appointed this day, because it was the day of the Resurrection, then the Eastern Churches, which followed S. Iohn, did ill, and transgressed this ordinance of Christ, when they kept their Easter (which only, and properly is the day of Christs resurrection) upon any other day: as it happened in

d Apud Euseb.  
lib. 5. c. 24.  
O & Papias  
in notis Bl  
xlap d'pale  
Stiquardis.  
Soc. lib. 5. c.  
21.

the Levitical account. And so Pope Victor may well be justified, who did excommunicate them for this offence, but the Disciples of S. Iohn, though perhaps they did not so well, yet cannot be simply condemned for evil doers, and to have been justly excommunicated by Pope Victor: as Irenaeus in his Epistle to Victor makes it appear. Ergo &c.

Eleventhly, Had it been a divine institution, doubtlesse those Fathers, and Synods, that have spoken so much in praise of the day, displaying the glorious prerogatives thereof, to commend it thereby to Christian mens observation, would never have omitted this, which is the greatest of all the rest. But neither the Councell of Palestine, setting down the severall Benedictions of this above other daies, nor the Councell of Matiscon in France, attributing the irruption, and prevailing of the Gothes, and Vandalls, to the neglect of this day: nor S. Cyprian, nor Leo, which have written large panegyricks hereof, ever affirmed a divine institution.

e Cyprian. ep.  
66.

Twelfthly, That, which the Orthodox condemne

to



to be indeed Popery, should not be consented unto by us; especially by such of us, as would be held the great Reformers of the Church, and therefore startle at the very sight of harmlesse ceremonies, because they have been polluted by Papists, as the Crosse after Baptisme, Surplice &c. But that the Lords day is not only a part of the Churches order, and policie, but of Gods worship also, and is more holy, then other daies (as it must needs be, if from divine authority) is condemned by Reformists in the Papists; farte therefore be it from our adversaries to Symbolize with them.

Lastly. Authorities also are not wanting. & Socrates affirms, that the Apostles never intended to establish Lawes concerning Holy-daies to be observed by Christians, but to be unto them the Masters of true piety, and holinesse. And because (saith the Historian) no man is able to produce any precept to this purpose, upon authentick record; plaine it is, that the Apostles left these things to the liberty, and appointment of men. The Historian speaks indeed of Easter in that place; but first he delivers for Maxims, and Principles, that which hath been said. Secondly, that question of Easter (as I conceive) differs not any thing from this of the Lords day: viz. whether the day celebrated by the Church in memory of Christs resurrection ought necessarily, and by vertue of Divine precept to be the first day of the week only. S. Augustine also made it not only will-worship, but the service of the creature, which is Idolatry, to ob-

f Pareu in  
cap. 14. ad  
Rom.  
Ames. Bell.  
enervat.  
g. Exonem mō  
in yēre vōis  
Απολόσις  
πεί ημωv  
ισχυρισμῶν  
νομωθετῶν.  
Soc. lib.  
h Hoc in iis  
culpas Apo-  
stolorum, et in  
omnibus, qui  
serviunt crea-  
tura potius,  
quā creatori;  
nam nos quod  
et dominicam  
diem et Pas-  
cha solemniter  
celebramus,  
sed quia in-  
telligimus  
quod perti-  
netur, non  
tempora obser-  
vamus, sed  
quae illis sig-  
nificantur  
temporibus.  
Aug. cont.  
Adam, Man. c.  
16.

B b

serve

i Dicat ali-  
quis, nos quoq;  
simile crimen  
incurrimus,  
observantes  
diem domini.  
canis ad quod  
qui simpliciter  
respondet, di-  
cet, non eosdem  
Iudaice ob-  
servantia  
dies esse, quos  
nostros, ne im-  
ordinata con-  
gregatio po-  
puli fidem  
minueret, in  
Christo, quod  
non celebra-  
sit dies illa, qui  
verò acutum  
respondere co-  
natur, illud  
affirmat, om-  
nes dies e-  
quales esse.  
Hier. in Gal.  
c. 4.  
Tyndall in  
his answeris  
to Sir Thom.  
Moore's first  
booke,  
Frithe Decla-  
ration of Rap-  
tisme, di. 10. q. 1.  
Barnes suppli-  
cation to the  
King.

serve any day, as commanded of God; and answering what the Manichee (against whom he wrote) might object, viz. that Christians themselves diligently observe the Lords day, and Easter; true (saith the Fa-ther) we solemnly keep all these, but the time is not that, which we observe, as if it were commanded; but we look wholly to those things, to which the times lead. S. Hierom likewise makes the *Quare*, whether our Christian Lords day incur not the Apostles prohi- bition in his Epistle to the Galatians; and resolves negatively upon these grounds. They differ, (saith he) from those there condemned; first, materially, for they are not the same daies; Secondly formally, for our daies have not in them any holinesse, and necessity from divine institution, as theirs had; but are at liber- ty to be kept upon any day whatsoever; Thirdly, in regard of their end, which in ours is only to preserve order, and to avoid confusion in our Ecclesiasticall Assemblies. The booke of Homilies affirmeth plainly, that Christian men did of themselves without any divine precept follow the example of God comman- ding the Iewes a Sabbath, & so took upon them the observation of the Lords day; we have also the unani- mous consent of all the reformed Churches of God at this day in Christendom. Adde hereunto the suffrages (not to say the sufferings) of our own Martyrs in these *Marian* daies. How the tenent came to be chan- ged Mr Rogers, in his preface to his Comment upon the Articles of Religion established in the Church of England, hath at large set down. Lastly, M. Perkins (who



(who, I think, was one of the first, that took up this tenent) speaks waveringly, and doubtfully herein. And surely his modesty is to be commended, if you compare it with the violence of his followers, with whom any man of contrary judgement is *tantum non* a reprobate. But *\* wisdom is justified of her children.*

\* Mat. 11.  
19.

CHAP. 19.

*The Question is briefly stated, and resolved.*

**B**Efore we come to answer the arguments made to the contrary, some few things are to be premised for the better opening of the truth in this point. And first, though our adversaries agree in general upon a divine institution of the Lords day; yet they vary in nothing more, then when they come to specificate their tenent, and shew how it is divine. Sure it is, that whatsoever is of divine ordination, must be so, either from God the Father in the law of nature, or some positive precept of the old Testament: Or from God the Sonne, in some precept of the Gospell: or from God the holy Ghost inspiring the Apostles, *\* leading them, according to the promise of Christ, in* *\* John 16.*  
*to all truth.* Some therefore affirme a divine institution of the Lords day from God the Father, grounding themselves upon the morality of the letter of the fourth commandment. But this, favouring too much of Iudaisme, and the commandment speaking precisely of another day, is generally exploded. Others

B b 2

there-

therefore pretend an institution from God the Sonne by Evangelicall law, but being required to shew some word of Christs establishing this observation, faile in their proof, and are taken upon a *Nihil dicit*. The third opinion therefore is now become most universall, *viz.* That it is an institution from God the holy Ghost, in, and by the Apostles. And this tenent is wisely taken up, it being such a hiding place, out of which men cannot so easily be drawn, as out of the former, especially considering, that they extend to this purpose Apostolicall inspirations to the uttermost latitude, for they were inspired (say they) what, and how to teach the Church in all things. And these inspirations, whensoever they became notified to the Church, were, and are to be esteemed divine institution; whether written, or not written in Scriptures; wherein they seeme to imitate young Respondents in Philosophy, who use to shelter themselves under the secret qualities of naturall things, which they know their Opponents cannot easily discover: Or rather they are glad to plow with a Popish Heifer, (*Tradition*) of which *Spalatensis* saith, It is the very sacred anchor, on which our men rely, when they know not how otherwise to defend their falsehoods, and against which themselves also have made ample incentives.

a sacra nos-  
trorum an-  
chora est, ubi  
nulla suppe-  
rat nostrarum  
falsitatum  
probatie. Spal.  
2. de repub. c.  
11 §. 51.

For the better clearing therefore of this point, it is necessary something be said, First of Apostolicall inspirations, Secondly of Apostolicall traditions. Concerning the first, the Apostles, we all know, sustain'd a three



threefold person. For we may consider them either as Apostles, by extraordinary mission sent to plant the Gospel; or as ordinary Pastors to govern the Churches already planted: or thirdly as private persons. As Apostles, they were infallibly inspired with all truths upon all occasions, which might plant the kingdom of Christ, and bring men unto the obedience of the faith; the end of their mission being to beare abroad Christs name. *Acts 9.15*. To this purpose they were also furnish't with the gifts of Tongues, Miracles, Healings, Discerning of Spirits, being immediatly directed by the holy Ghost. As Pastors, they had a twofold worke; First, to perform the duties of the man of God, exhorting, reprovng, correcting, instructing in righteousnesse; Secondly, as Elders, to rule well, erecting such government in their planted Churches, as might best sort with the times, and states, in which they lived. Thus considered, no doubt but they were also inspired; but not in like manner, nor measure as before. For their inspirations, as pastors, were only such irradiations, influences, and concurrences of the Spirit, as are afforded at this day to the Pastors of the Church; unlesse by some personall miscarriages they procure unto themselves spirituall derelictions. Thus the spirit is at this day present in all Ecclesiasticall Synods, nay even with private ministers, using the right meanes in their places, even in their privat labours. For the promise of Christ reacheth also unto them, and he is present with them unto the end of the world; Where notwithstanding

<sup>b</sup> Gal. 2. 11.

<sup>c</sup> Hoc excedit  
modum fra-  
terne correc-  
tionis, que  
Prelatis à  
subditis debe-  
tur. Aquin.  
in 4. sent. dist.  
19. art. 2.  
Stap. de Doct.  
princip. c. 14.  
<sup>d</sup> Acts 15. 39.

<sup>e</sup> 1. Cor. 7. 6.  
V. 12.  
V. 25.  
V. 40.

standing we must remember, that as all dictates of Ecclesiasticall Synods, or dictates of private Pastors, are not to be esteemed divine precepts, because they are subject to error: as daily experience makes it manifest, even in such persons, and assemblies, as are most regular; nay when their resolutions are most conformable to the word of God, yet they are not divine ordinances: So it must be conceived of the Apostles, considered as the Churches Pastors, without any impeachment at all to their Apostolicall dignitie. We know, that even the Apostles, considered as Pastours, were subject to mistake; as appears by <sup>b</sup> St Peter, who, living at *Antioch*, as a Pastour, was iustly reprov'd by *S. Paul* (how ever <sup>c</sup> Stapleton, and Aquinas gloze it) for not walking as behoved a Pastor, or Minister of the Gospell. And in another place, *Paul*, and *Barnabas* consulting the Churches Pastors, in what manner, and with what company they should set about the worke of the Ministry, dissented from one another; and <sup>d</sup> that in such heat, as it makes it apparent, they were not both, if either, directed by the Spirit; but as God by his providence overruleth affections, bringing by them his owne purposes to passe. Nay plaine also it is, that, although as they were Apostles they delivered nothing, but what they had received; yet, as Pastors, and governours of particular Churches, they delivered some things of themselves, not as dictates of Gods spirit; So <sup>e</sup> *S. Paul*, I speake this by permission, not of commandement; to the rest speak I, and not the Lord; and I have no commandement of the Lord; and



I giue my iudgment, and againe, after my iudgment.

Neither is <sup>f</sup> Tertullians glosse to be regarded; for he was now infected with *Montanisme*, when, out of that Scripture to condemne all second Mariages as unlawfull, he saith, it is no aduise, but a binding precept; for the Apostle speaks of himselfe, and his owne judgment, as contradiſtinct unto the Lord, and the spirits revelation: <sup>f Non est con-  
silium divini-  
spiritus, sed  
pro eius maie-  
state precep-  
tum. Terr.  
Exhor. ad Ca-  
ſſir.</sup>

If any man say, why then doth he adde, that \* he hath *Ob.*  
*obtainned mercy of the Lord to be faithfull*; and againe, \* *I thinke also that I haue the spirit of God.* \* V. 25.  
\* V. 40.

& *Peter Martyr* will giue him satisfaction, saying, it was to adde the more weight, and authority to his words, in opposition to the false Apostles, who were crept into the Church of *Corinth*, and undervalued *S. Pauls* judgment. But observe, whether *S. Paul* to vindicate his reputation against them, saith more, or as much, as some of our adversaries say of themselves, upon all occasions, when their dictates come to be questioned. Are not we (say they) the faithfull Ministers of God, men more spirituall, then others, who use not to mislead our people? And are not our opposites, men, that seeke themselves, that please the times, having all the marks and characters of false Prophets? Whereas the words of the Apostle exceed not the bounds of a modest, and just defence. <sup>g Hec non  
abſq. Ironia  
dicta, quā  
Pseudo-Apo-  
ſtolos taxat,  
qui Paulum  
traducebant,  
quasi alienus  
a spiritu  
christi eſſet,  
& indignus,  
qui ceteris A-  
poſtolis annu-  
meretur. Mar-  
tyr in locum.</sup>

But it will be farther objected, that by this meanes we bring in the *Papists* Evangelicall counsels, if any things were delivered by the Apostles in Scripture, which are not precepts.

h Alia divisio  
est Apostolicæ  
traditionis  
nam alteras  
Apostoli a  
Christo domi-  
no accepe-  
runt; alteras  
spiritu sancto  
suggerente  
in Ecclesia  
utilitatem  
tradiderunt.  
Causa lib. 3.  
loc. cap. 5.  
\* Ex tradi-  
onum vinculo,  
quæ a Christo  
acceptas A-  
postoli servan-  
das reliquere;  
Ecclesia exi-  
mere fideles  
non potest; in  
aliis vero, quæ  
Apostoli con-  
stituerunt  
tanquam Ec-  
clesiæ pasto-  
res, poterit  
summus Pon-  
tifex dispen-  
sare ibid.

I answer, that this is a meere calumnation. For these Evangelicall counsels, upon which the Romaniſts build their works of merit, and supererrogation, are (they say) Counsels of perfection; by embracing of which they become higher in Gods favour, and haue done more, then is required at their hands; for which they shall be more extraordinarily rewarded in Gods kingdome, and by which they daily augment the Churches treasury. Such counsels we utterly disclaime, notwithstanding the Apostles haue advised many things of themselves in Scripture. Inspired then the Apostles were as Pastors; but these were not divine constitutions. And hence it comes to passe, the government, which they erected (for this appertained not to their Apostolicall, but Pastorall charge) was no settled, or binding constitution. Lastly, directed also they were as private persons, which belongs not to this place to enquire into. We must in the next place, enquire of *Apostolicall traditions*. These the Papists themselves, the great admirers and advancers of them, distinguish into two ranks. For some (they say) the Apostles immediately received from Christ, to be delivered to the Church forever to be kept; As, that Matrimony, Confirmation, Extreame Vnction are Sacraments of the Gospell. These they delivered, as Apostles from Christ, and cannot be changed by any law, or custome to the contrary, no not by Papall authority it selte. Other *Apostolicall traditions* there are, (say they) which they received not from Christ, but were suggested unto them by the spirit, for the profit



profit of the Church; and they instance in the fast of Lent, and threefold immersion in Baptisme. These they delivered as Pastors, not Apostles; and may be dispenced with, as occasion shall require. More plainly, those *Traditions*, which they received of Christ, were (saith *Canus*) *fidei dogmata*, articles of faith; against which whosoever pertinaciously erreth, is an Heretike; but those other, which they delivered by the motion of the spirit, as Pastors only, are not fixed, but moveable in the Church. According to this sense also I find the Fathers to speake of Traditions: *S. Cyprian* relating what Pope *Stephen* had written unto him against Rebaptization, that nothing should be innovated in the Church, but what was anciently a Tradition in this thing, should be observed. True (saith *S. Cyprian*) but whence comes this Tradition, from Christ in the Gospell: or from the Apostles in their Epistles? If so, then God himselfe (saith the Father) hath commanded by his servant \**Ioshua*, to keep all such *Traditions*; there we haue the first kind. But in another place, *S. Cyprian* writing to the Clergy, and people of *Spaine*, commending them for deposing *Basilides*, and *Martialis* from their Sees, and placing in their roomes *Sabinus*, and *Felix*; saith, that the choyce of Bishops, and Ministers in the presence, and with the approbation of the people, was of divine and Apostolicall Tradition, and observation. Now who seeth not, that here *S. Cyprian* speaks of those other *Traditions*, deliuered and practised by the Apostles, as the Churches Pastors; which are no longer

*Unde ista traditio, utrumne de dominica & Evangelica auctoritate descendens, an de Apostolorum mandatis, & Epistolis veniens? Ea enim facienda esse, que scripta sunt Deum testatur. Cyp. Ep. ad Pomp. 74.*  
*\* Ioshua 1. Diligenter de traditione divina & Apostolica traditione observandum est, & tenendum, ut ad ordinationes ritè celebrandas Episcopus eligatur plebi presente. Cyp. ep. 63.*

in force, then the Church shall like? For this choyce of Bishops, and Ministers, we are sure, is neither delivered in the *Gospel*, the *Acts*, or the *Epistles*. If I mistake not, this also is that, which the Professors at *Leyden* in their body of the Purer sort of Divinity, (as they call it) hammer upon, when they thus distinguish of *Traditions*. Some (say they) there are, whose cheife heads are contained in the Scriptures: as the Apostles Creed, Baptisme of Infants, that Women should receive the Sacrament of the Lords Supper; and here they adde, that the Lords day be kept holy. These they receive for divine, but all other whatsoever they reject. It were to be wished, that they had expressed themselves in purer & clearer tearmes; their *summa capita* are so obscure, as if purposely devised not to be understood. For if they understand, by the cheife heads of things, the substance, and matter of the thing delivered, though in other words in Scripture, (as it should seeme to be their meaning, by their instances in the Apostles Creed, childrens Baptisme, and Womens communicating) they speak of things vnder precept, and concur with us in our distinction. But if they understand by cheife heads, whatsoever is named, and mentioned in the writings of the Apostles, (as it seemes they also doe, by instancing the Lords daies observation) then must they also receive Extreme Vnction, the selling of possessions, having all things common, the Presbytery for Apostolicall traditions necessarily to be received; for all these haue generall ground, and footing in Scripture. But to draw



draw towards a conclusion in this poynt, according to the doctrine of the *Traditionaries* themselves, we affirme these things.

First, that the observation of the Lords day is no divine *Tradition*, delivered by Christ immediatly to his Apostles, to be laid as a necessary duty upon his Church; and the reason is, because its no where so delivered by them in the *Acts*, or in the *Epistles*; and because it is no Article of faith, or practice necessary to salvation. Neither haue they, which haue gainesaid, ever been reputed for *Heretiques* by the Church, or any sober minded man.

Secondly, we say notwithstanding, that it is very probable (for probability is our surest ground) that the Apostles commended this day unto the Christians of those times in honour of Christs resurection, and giue it the title of *Lords day*.

Thirdly, that they never imposed it upon the Church, as a necessary observation; nay that themselves observed it not in those places, where the Iewes had Synagogues, and observed their Sabbath, unless it were for breaking of bread in the Lords supper, with reservation of Christian liberty.

Lastly, the <sup>1</sup> Apostles commended this observation unto the first Christians, as their Pastors, and part of their Ecclesiasticall Order, and Discipline; and therefore it binds only the children of the Church, and that by Ecclesiasticall authority; and the Church may (if occasion so require) change, and alter the same, as seemes good unto her; neither doe the arguments to the contrary conclude.

*Ex insinuatione Apostolica servata tamē libertate Christiana.*

*Gret:*

Whether the Church

can now alter

it to any o-

ther day, I

submit my

judgement to

the Church

herein. *Doff.*

*Holland.*

*Apol.*

## CHAP. XX.

*The Affirmative Arguments are breifly answer'd.*

**L**ooking vpon this multitude of allegations, and considering the strange confidence of their Authors, I remember the words of *Melchior Canus*, that having collected the arguments, which the Protestants bring against the Apocrypha, many of his friends advised him, neither to set downe all: neither to presse those, that he did set downe, home to the point, lest he should not be able to make a cleare, and a full answer, and so not only endanger his credit, but also corrupt his judgment. I know, that very many men conceive, through custome, and prejudice, that Catalogue of reasons <sup>is</sup> irrefragable; but <sup>m</sup> as my Author unjustly in his cause saith, his friends feared where there is no cause of feare: so I doe truely find it to be in this dispute, and shall soone be able to blunt the edge of that sword, which we haue thus whetted:

To the first, plaine it is, that the fourth commandment is misalleadged; for neither a seventh, nor one of seven, but that particular seventh, which was given unto the Iewes is there spoken of. And how the Lords day can in any propriety of language be called the seventh, I confesse, such is my dulnesse, that I cannot apprehend; for if we speake thereof according to the order

*in Consilium  
amicorum  
quidem, sed ti-  
mentium ubi  
non est timor.  
Existimant  
enim imperiti  
argumenta  
esse maiora,  
quam ut a  
nobis refelli  
possunt. Can.  
lib. 20. cap.  
11. loc.*



order of nature, as they succeeded one another from the Creation, it is the first day of the weeke, and so the \* Scripture calls it. If we relinquish the order of nature, its not the seventh, but the eight in number of daies, and so many of the ancients stile it. If we still confine our selues to the compasse of a weeke, and withall dissolue the reference, which one day hath to another in regard of the Creation, we may make it any other number, what we please. Lastly this argument supposeth the question. viz. That God hath commanded the Church of Christ, under the Gospel, one of seven, and this in particular, to be kept Sabbath; whereas all outward observations, which were commanded in generall, are left to the wisdom of the Church, when we once descend to particulars.

To the second, It is most true, that all particulars are included under their generals; but this doth not inferre, that he, who commandeth a generall duty, doth thereby also prescribe the manner, and circumstances of particular actions, contained, and commanded vnder that generall. For example, it is a generall precept (at least to such as it appertaines, for the unletter'd (I thinke) it binds not) to reade, and search the Scriptures. But I hope, the \* Eunuch, when he did this in his chariot, was not bound at that time to read that particular passage in the Prophet concerning the person of Christ. The Apostles were commanded in generall to ordaine Pastors, and Ministers; were they therefore commanded to choose *Timothy* in particular? We are bid to giue almes of

o Exemplum  
fit in genicu-  
latione, quæ  
fit dum solen-  
nes habentur  
precationes;  
queritur sit-  
ne humana  
traditio, quam  
repudiare, vel  
negligere cui-  
vis liceat. Dic-  
sic esse huma-  
nam, ut simul  
fit divina; Dei  
est, quatenus  
pars est deco-  
ris illius, cuius  
cura, & obser-  
vatio nobis per  
Apostolum  
commendatur:  
hominum au-  
tem, quatenus  
specialiter  
designat, quod  
in genere fuit  
indicatum ma-  
gis, quam ex-  
positum, Cal.  
Inst. lib. 4. c.  
10. par. 30.

that which we doe possesse; but our particular distri-  
bution to his, or that man, at this, or that time, is in  
our owne discretion. *Honour the King*, is a generall  
precept; but this binds us not to receive such, or such  
a particular man for our King: but he being by the  
grace of God our anointed Sovereigne, the precept,  
which before was generall, becomes now a particular  
tye, and binds us to honour him. So here, the fourth  
precept commands to sanctifie some set time for pub-  
lique worship; doth it therefore command the first  
day of the weeke to be that time? To keepe some  
time is one thing, this generall is under divine precept:  
to keepe this, or that time, is another thing, this par-  
ticular is left unto the wisdome of the Church. And  
thus<sup>o</sup> M. Calvin doth affirme, that one, and the same  
thing may both be a divine precept, and a humane  
constitution in different respects. He gives instance, in  
kneeling at the Communion, and at publique prayers  
in the congregation. The question is, whether they are  
humane Traditions; thou must answer (saith he) that  
it is both humane, and divine; it's a divine ordinance,  
being comprehended under that decency comman-  
ded by the Apostle in generall: and it is a humane con-  
stitution, in regard of the particular designation of  
this, or that gesture. Indeed when the particular is once  
appointed either for days, or gesture, or any other  
outward observation, the generall precept binds us  
to those particulars. If therefore this argument can  
hold for the manner of observing the Lords day-Sab-  
bath, which is prescribed by our Sabbatharians, well;  
sure I am



sure I am it concludes nothing for the institutiō thereof.

To the third, it is true, that one, and the same Scripture is many times twice fulfilled; but this proposition holds only, when that Scripture speaks either of Christ, and his Church: or of things, which were transient Types of things to come. And lastly, they are such Scriptures, as the holy Ghost hath already discovered unto us; for we haue no warrant to follow our Phantasies herein. If therefore the letter of the fourth commandment be a prophecie of Christ, and his Church: or the *Jewes* Sabbaths were Types of the Lords day: or the holy Ghost hath in any place revealed unto us, that what was spoken of the one, was intended by him of the other, we subscribe to this argument; but till this be made appeare, it serves to no purpose.

To the fourth, this therefore comes timely in to second his predecessour, but hath not that strength, which might be wished. For we vtrierly deny, that ever the Lords day was prefigured, much lesse precepted in the old Testament. Those Rabinicall collections shall passe for dreames. The authority of the Synod, and Fathers produced in the argument are nothing to the purpose. For in the first place, S. Cyprian is wilfully mistaken; he treats in the place cited of Baptisme for Infants at two, or three dayes old; this *Fidus* a Bishop, to whom he wrot, held very unfit, if not unlawfull, for diverse reasons; amongst the rest, because circumcision was not administered unto any, untill the eighth day; To this P. S. Cyprian replies, that to the

*P. Quod in Iudaica circumcissione carnali octavus dies observabatur, sacramentum est in umbra, & in imagine, nam quia octavus dies (i. est) post Sabbathū primus futurus erat, & nos vivificaret, quo dominus resurgeret, & circumcissionem spiritualem daret, hic dies præcessit in imagine. Cyp. ad Fidum.*

*Jewes*

*Jewes* the eight day was to be that, where on Christ should rise, and spiritually circumcise us; the legall circumcision was given upon that day, as a Type, and figure thereof. In which words of *S. Cyprian*, we have two Types, and two things Typified; first the carnall Circumcision is made a Type of the spiritual; secondly the day, wherein one was administred, is made a Type of that day, wherein the other should be performed; but what is either of these to the keeping of the Sabbath? *S. Augustine ad Iannarium* is no better handled, for he saith indeed, that the Type of the eight day, was not unknowne to the Fathers, filled with the spirit of prophecy; for *David* hath a Psalm intitled for the eight day: Infants also were circumcised on that day. A figure it was then, and well knowne unto the Fathers, but of what? This followes expressly in *S. Augustine*, of Christs resurrection, and of our quickning and circumcision by him. The Synod called *Foro-Julienfis* commands divers things concerning the Lords day, viz. to begin with Saturday Evening prayer; to abstaine from all works, sinnes, comming of Men with their Wives &c. Their reason is

\* Psal. 118.

q Inchoante  
noctis initio  
(id est) vespere  
Sabbathi c.  
13.

Omibus mandamus Christi  
anis abstinere

traditio, quam  
repudiare, vel  
negligere cui-  
uslibet. Dis-  
sic esse huma-  
nam, ut simul  
sit divina; Dei  
est, quatenus  
pars est deco-  
ris illius, cuius  
cura, et obser-  
vatio nobis per  
Apostolum  
commendatur:  
hominum au-  
tem, quatenus  
specialiter  
designat, quod  
in genere fuit  
indicatum ma-  
gis, quam ex-  
positum, Cal.  
Inst. lib. 4. c.  
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particular is left unto the wilddome of the Church. And thus \* *M. Calvin* doth affirme, that one, and the same thing may both be a divine precept, and a humane constitution in different respects. He gives instance in kneeling at the Communion, and at publique prayers in the congregation. The question is, whether they are humane Traditions; thou must answer (saith he) that it is both humane, and divine; it's a divine ordinance, being comprehended under that decency commanded by the Apostle in generall: and it's a humane constitution, in regard of the particular designation of this, or that gesture. Indeed when the particular is once appointed either for days, or gesture, or any other outward observation, the generall precept binds us to those particulars. If therefore this argument can hold for the manner of observing the Lords day-Sabbath, which is prescribed by our Sabbatharians, well; sure I am



nents, we will thinke of an answer to this authority. The synod of *Matifcon* is more ancient then the former, and purposely held concerning the Lords day; here, amongst other things, we have this passage; *This is the perpetuall day of rest, which is knowne by the law and the Prophets: and insinuated unto us by the shadow of the seventh day.* But that Synod intends no more, then the former (*viz.* That upon the day of Christs resurrection we were admitted into everlasting rest) appeares evidently by that which followes, it is <sup>†</sup> but equall therefore, that we should celebrate this day, by which we are made that, which we were not. Not therefore the keeping of the day it selfe, but the mercies of the day, peace, and liberty in Christ, is that, which the Synod affirms to be intimated unto us in the Type, and to be knowne by the law, and the Prophets.

*(In primis est, ut hanc diem celebremus, per quam facti sumus, quod non fuimus. Con. Matif. ubi supra.*

To the fift, the day, of which the Psalmist speaks, is literally the day, wherein *David* was setled in his Kingdome, and the unction of *Samuell* took effect. As if the Prophet should have said; God long since an-

intended by him of the other, we subscribe to this argument; but till this be made appare, it serves to no purpose.

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*Ierres*

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\* Psal. 118.

q Inchoante  
noctis initio  
(id est) vespere  
Sabbathi c.

13.

Omnibus mandamus Christi  
ani abstinere  
ab omni peccato, & ab  
omni opere  
carnali, etiam  
a propriis  
coniugibus.  
Ibid.

\* Isai 58. 13.

r Diceret tñ.  
tñm Sabbathum,  
& non  
delicatum.  
Ibid.



nents, we will thinke of an answer to this authority. The synod of *Matifcon* is more ancient then the former, and purposely held concerning the Lords day; here, amongst other things, we have this passage; *This is the perpetuall day of rest, which is knowne by the law and the Prophets: and insinuated unto us by the shadow of the seventh day.* But that synod intends no more, then the former (*viz.* That upon the day of Christs resurrection we were admitted into everlasting rest) appeares evidently by that which followes, it is <sup>1</sup> but equall therefore, that we should celebrate this day, by which we are made that, which we were not. Not therefore the keeping of the day it selfe, but the mercies of the day, peace, and liberty in Christ, is that, which the synod affirmes to be intimated unto us in the Type, and to be knowne by the law, and the Prophets.

*Justum est, ut hanc diem celebremus, per quam facti sumus, quod non fuimus. Con. Matif. ubi supra.*

To the fift, the day, of which the Psalmist speaks, is literally the day, wherein *David* was settled in his Kingdome, and the unction of *Samuell* took effect. As if the Prophet should have said; God long since anointed me to be King over his people: but this was a day, on which he decreed to settle me actually in my Kingdome. There is no question, but that *Psalm* is mystically, & spiritually to be understood, as well as literally, of *Christ*, and his Throne, as of *David* and his Scepter; one was a figure of the other. I deny not also, but that *David*s day was a figure of *Christ*s day, though it did not appeare, that *David* was settled in his Kingdome the same day of the week,

which

D d

that

that Christ rose out of his grave; But understand the place how we please, all that can be gathered thence are but these three things.

First, that God had in his counsell determined a sett day to performe his promise unto *David*, making him King of Israel.

Secondly, that God had also decreed a sett period of time, wherein Christ should be exalted, and set upon the Throne of his glory in the Kingdome of the Church.

Thirdly, that as the Iewes had cause to rejoyce in the dayes of *David*, God having given them a man after his own heart: so the Christians have much more reason to rejoyce in Christ their King, and to embrace the mercies of his glorious resurrection. If any man now say, that either the ancient, or moderne *Arnobius*, mentioned in the argument, collect from hence the institution of the Lords day; I answer, they find it there instituted no otherwise, then the whole Church hath ever found it, *viz.* Logically, because they ground the observation of the day upon the mercy of the day; not morally, as being formally, and positively instituted either in that, or any other Scripture.

To the sixt, we have here a well known fallacy, the effect being attributed to that, which is no way the true cause thereof. As when the wolfe in the fable quarrelled with the Lamb for troubling the water, when the Lamb stood all the while below the Woolfe in the river: And when the heathen in the daies



daies of *S. Augustine* charged the Christian religion to be the cause of the scourge of the Goths, and Vandalls, and all other evils, which then afflicted the world. But to returne to our Opponents. I will only demand, whether God doth not blesse his ordinance unto his people upon Lecture daies, as well as upon Lords daies. If not, why are they in vaine so much frequented; if so, then evident it is, that Gods ordinance may blesse the day, and make it happy unto his people. But the day doth not blesse the ordinance unto us; the words in the Commandement (hath *blesse*d and *sanctified*) are *Exegetically* put, the one expounding the other.

*Mala, quæ  
civitas pertu-  
lit Christo  
imputant; bona  
verò non im-  
putant Chri-  
sto nostro, sed  
fato suo. Aug.  
de civit. lib.  
10. c. 1.*

To the seventh, the example of God the Father, resting from his works of creation, was that indeed, upon which the institution of the Jewes Sabbath was grounded, but not the institution it selfe. For to this there was required a law to be given, which was not untill the daies of *Moses*, and the fall of Manna in the wildernesse. The like we also affirme of the example of God the Sonne, at the worlds redemption resting from all his labours; for though it be not a Law instituting, yet it is sufficient ground, and warrant, why it was at first instituted, and hath ever since been observed.

To the eight, all arguments of this kind from the lesse to the greater are but probable, and must be understood of great, and lesse in the same kind. For that, which is lesse in one respect, may be greater in another; it's so in this particular. For the creation of the

a Sicut præ-  
ceptum de sa-  
crificiis habuit  
aliquam cau-  
sam moralem,  
non simplici-  
tèr, sed secundum  
congruentiam  
eorum, quibus  
lex dabatur,  
qui ad idolo-  
latrariam proni  
erant: sic  
præceptum  
de observati-  
one Sabbathi  
habuit ali-  
quam causam  
moralem, ex  
conditione eo-  
rum, quibus  
lex dabatur,  
qui propter  
avaritiam  
illis inditam  
¶ c. Aqu. in  
3. sent. dist.  
37. art. 5. in  
corp.

world is a greater work of power, then the redemption, and the redemption is a greater work of goodnes then the creation. Besides in reasons of this kind we must alwaies adde *si cetera sint paria*, for any disparity in any circumstance of time, place, person overthroweth all conclusions built upon comparisons. Now suppose, that the argument speak of the same kind of great, and lesse, which yet it doth not; nothing can be concluded, because the circumstances of time, and persons are not equall. For the Jewish Sabbath was given in the child-hood, and nonage of the Church, to a people of dull eares, stiffe necks, heavy hearts; to such the appointing of a determinate time was necessary; but the children of the light, men of ripe eares, that have their eares bored, their hearts illuminated, need no such childish rudiments, as the observation of daies. And this *Aquinas* long since observed. The words of *Athanasius*, alleadged in the Homily of the Sower &c. are a meere allusion, or illustration, shewing only the conveniencie, which was never doubted; not the necessity of this observation, which is the point in question.

To the ninth I briefly answer, that he, whose conscience is not over-awed by the lawes of the Church, & states, in outward observations, in things lawfull, and indifferent, established upon good grounds, & Christian considerations, is neither good subject, nor good Christian. It is true indeed, that the conscience is the Throne of God; yet I think no man will so restrain him to that Throne, as to say, he cannot put another thereinto.



thereinto. That <sup>b</sup> our superiors, especially those that derive their power immediately from God himselfe, may, if cause so require, lay their authority immediately upon the conscience, binding it to sinne, in cause either of neglect, disobedience, or contempt, is to all sober mindes a Maxime in Divinity.

*b Lex aliqua potest condi, cui sit necessarium etiam sub mortali parendum, quæq; vi sua, quamvis non nisi*

To the tenth, the mysticall signification of any ceremony, or observation whatsoever is either of divine imposing; as in the sacraments, and all such ceremonies, as are parts & branches of Gods worship: or of humane invention: as building of Churches East and west, bowing towards the Altar, using the surplice, the Crosse after baptism upon infants, or otherwise, as the Primitive Christians used. Such as those are no parts of Gods worship, neither is the conscience bound thereunto, but in obedience only to authority.

*dependentem a lege divinâ et aternâ obliget sub mortali. Greg. Val. de lege hum.*

To the eleventh, the observation of the Lords day is not only metaphysically, and speculatively mutable, but also Morally and practically, as well in our times, as in the Primitive Church. For amongst the first Christians, for some hundred yeares, we cannot find any regular, and constant practice thereof. Supposing therefore the decrees of Councils, the practice of the Christian world, the edicts of Emperors, the statutes of the Land, it is unchangeable *in sensu composto*, all things standing as they doe: but supposing that the Church, and state should find sufficient cause to repeal all such constitutions; it may, and ought to be changed *in sensu diviso*, as well as any other observation, whose ground is only decency, and order,

*Vbi pater iubet quod contra dominum non sit, sic audiendus est quomodo Deus Aug. in Ps. 70. c Neq; Christus, neq; Apostolus celebrationem primi diei lege aliquâ præceperunt, sed propter præsentem communitatem ita sanxerunt; à quâ quidem sanctione recedere possumus, si evidens Ecclesiæ utilitas postulaverit. Bald. de Sabbath. cap. 20.*

when it comes to be abused to superstition.

To the twelfth, if we consider all daies, which the Church hath set apart for publique worship, absolutely, as being so set apart; I hope it will not be thought blasphemy, to affirme, that the Lords day, and all other holy-daies are equall. So I am sure <sup>d</sup> S. Hierome affirmed of old, and our learned Bishop <sup>e</sup> Downham of late: but in some respective, and accidentall considerations, one day may be said to be greater, and better then another. And this may be either from the ground, or reason of its observation; so it is said by the

<sup>d</sup> Omnes dies  
equales esse.  
Hier. in Gal.  
<sup>e</sup> Down, tables.

<sup>a</sup> Joh. 19. 31. \* Evangelist, that the Sabbath was a high day, because the feast of the passover fell upon that day by translation (which was the manner of the Lewes; when any of their feasts fell out to be the day before the Sabbath) and in this respect, we may call the Lords day the Queen of daies; because it is kept in memory of Christs resurrection, which is farre to be preferred, before any festivall celebration, in memory, and for imitation of any Saint whatsoever: Or, from the solemnity of the publique worship, according to the custome of the Church: Or lastly, from the intention of the Church appointing; as when she intends only halfe, or some part of the day to be kept holy, forbidding all manner of works upon some daies, but allowing them upon others, as Markets, and Faires. In this latter respect also, no Holy-day is equall with the Lords day, especially in the Church of England, however it be in forraine parts; notwithstanding if we look to the outward solemnity of Gods worship,

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Some holy dayes may be greater then it.

To the thirteenth, that one day should have more holinesse in it then another, as it is this day, or that day, by divine institution under the Gospell, is a proposition Atheological, and part of the Egyptian, and Iudaicall superstition, which the Apostle condemneth in the Epistle to the *Galathians*; and against which, *S. Hieron* reasons irrefragably. For then this holinesse, saith hee, must be derived either from the motion, and influence of the heavens: or from the impression of Gods holinesse made upon it. The former no man will affirme; and for the latter if ever any such impression of Gods holinesse were communicated to any day, doubtlesse it was to the seventh from the Creation. But this, in the time of the Gospell, is accounted, but as other common daies. If any man say, it may receive its holinesse from man; sure we are, that all the men in the world cannot make any creature in the world to be formally holy. Daies are well stiled holy by accident, and in regard of their end, and appointment, because set a part for holy things; and no otherwise. And this agrees not only to the Lords day, but to all Holy-daies whatsoever; and that equally, being all set apart by the same authority of the Church.

*a Aut haberent sanctitatem ex lapsu siderum, aut Dei beneficio, aut hominum instituto.*

To the foureteenth, the publique worship is an especiall part of our serving of God; and in this the Church is to hearken only unto *Christ* her Sovereign Lord, in regard of the substance thereof; but for ritualls, and accidentals, she is at liberty, so all things.

¶ Hieron. in  
Gal. 4.

things be done decently, and in order. Who knowes not, that the day, wherein the worship is performed, is meerely circumstantiall? Only for orders sake, least (as <sup>b</sup> S. Hierom speaks) the confused, and unprescribed Assemblies should by degrees lessen the faith of men in Christ himselfe.

To the fifteenth, it goes hard, when to resolve a case of conscience, men are forced to fly to Criticisms: But if here a man should deny, that <sup>mutuam</sup> doth signify an exchange, or putting of one thing in the room of another, store of work would be cut out for *Grammarians*. But this needs not, for that <sup>mutuam</sup> signifieth to retract, alter, reverse, as well as to exchange, every man knowes. We therefore grant, that Christ hath brought in a <sup>mutuam</sup>, having recalled and utterly abolished the Jewish Sabbath, established in the letter of the fourth Commandement. Furthermore I answer, that if the exchange of the Priesthood had made only an exchange of the Law, putting one thing in the roome of another, Christian religion should now be as burthensome, as the Jewish was heretofore; in regard of the number, though not for the quality of their observations; which how absurd it is, appears at first sight.

To the sixteenth, we all acknowledge Christ to be the Lord of the Sabbath, and of all things else in his Church. The Jewish Sabbath also is abolished; yet it followes not, but this might be done by the authority of the Church. For what? doth he, that is Lord in a house, doe all things with his own hands? In the house,



house is nothing left to the power of wife, and servants? Christ indeed is Lord of the Church, gives orders with his own mouth concerning things necessary, and substantiall; but he leaves ritualls, and ceremonialls (such as are time, place, manners of his worship) to his wife, and servants, the Church, and Magistrates.

To the seventeenth: no man denies, that *\*all things are become new*, so we take the rest of the text with us, *\*old things are passed away*; for it was the passing of old things away, which maketh all things to become new. In the Gospell all things are become new, no otherwise, then the reformed religion is said to be new; because it hath receded from the corruptions of Popery, which had a long while stuck to the Church: as an old ach lyes in the body. The Ceremonies of Moses are vanished, things themselves are exhibited, and this is the novelty there spoken of. But granting what the argument requireth, that all things are become, not only negatively, but positively new: as a new Testament, a new and living way. May not his spirit make other things new, as new hearts, new creatures? May not the Church also make something new: as new forme of goverment, new exercise of publique worship, with new circumstances thereof? But as all things else are become new, so I wish these men would leave their old abusing of Scripture, and think of a new, and better kind of reasoning.

To the eighteenth, that Christ hath left his Church, in worse estate, then he found the Synagogue, because

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he hath not burthened it with observations of dayes, is a mystery in Divinity. It is, as if a man should say, the Heire is in worst case, when he is Lord of all, then when being a Child he differed not from a servant, because now he is no longer under Tutors, and governours; this is such a Paradox, as few Wards will beleive. To be freed from putting holynesse in dayes, is part of the liberties of the Sonnes of God, in which the Apostle wisheth *us to stand.*

\* Gal. 5, 1.

To the nineteenth, To turne *time* therefore in this poynt, and upon this ground, because they had a Sabbath of Gods owne appointing, and we have not, were as great madnesse, as for a Slaue, that is once manumitted to returne unto bondage. What if they had a day of Gods immediate appointment? Had they not also Priests, Vestments, Sacrifices, a set day of humiliation yearly, &c? If it be best to turne *time* in one, why were it not so in all? But this needes not, for God hath hitherto, and ever will giue vs our appointed Feasts, though from men, and by men, as he giues vs Priests, Altars, Temples, sacrifices, and all things belonging to his worship, and service.

To the twentieth, many things have the Lords name stampt upon them, which never were of Gods immediate, & particular appointment. Our Churches are called the houses of God; our Communion-table, the Lords table; our Ministers, the Lords Ministers; yet are none of these of immediate institution from the Lord himselfe, though all are such as appertain to the Lords worship. It is an old rule, *à nomine ad*

*rem,*



*rem non valet argumentum*, from the name to the thing the argument doth conclude.

To the one and twentieth, concerning our Saviours keeping of the Lords day with his Disciples, as their Pastor, after his resurrection, enough hath already been spoken, and the Scriptures alleadged haue been also cleared, in which there is not any one footstep of an institution.

To the two and twentieth, its most true, that Christ, after he was risen, was fortie daies on the earth, and conuersed diuerse times with his Disciples, which times are particularly set downe in the history. He gave them also instructions, and commands, but these are also upon record. They were of two sorts, either such, as belong to their Apostolicall function, as *\* to goe to all nations, teaching, and Baptizing, having neither staffe, nor scrip, &c.* or some locall mandates, as *\* to stay at Ierusalem till they received the promise.*

\* Math. 28.

19.

\* Luk 24. 49.

These are all the commands, of which I find Protestant Interpreters to understand the text; Papists indeed gladly extend it farther, but cannot.

*c Per hanc mē-  
data quidam  
nihil aliud  
intelligunt,  
quā illud  
ipsum manda-  
tum quod post  
clariū sexponit  
ne Hierosoly-  
mis discedant;  
sed rectius aliū  
de predicando  
Evangelio  
&c. Marl.  
in locum.*

To the three and twentieth, that it descended from the Apostles by tradition, may with more ease be denied, then ever the contrary can be proved. But we must remember to distinguish of Apostolicall inspirations, and traditions, according to the doctrine of the *Traditionaries* themselves, before delivered; that it descended from them as Pastors, not Apostles; as a thing of their owne instituting, not of the Lords commanding. S. *Augustine's* definition we acknowledge,

*Quo tempore Christiani se à Iudeis seiunxerunt, & diem dominicam feruari ceperunt, non est memoria proditum. Magd. Cent. I. lib. 2. c. 6.*

and desire no other Iudge . For first, it is cleare , that no man can shew , when the *Iewes*, and Christians severed their assemblies . Secondly, many particular Churches varied one from another, in this poynt, as it hath been said, Thirdly, the Lords day was never observed as a Sabbath, with cessation from works , till *Constantines* edicts commanded it; which were afterwards enlarged, or restrained by Ecclesiasticall constitutions. That the Primitive Church, in the time of persecution , observed the Lords day as a Sabbath, hath no ground at all in Scripture; and is not consonant unto reason ; because certaine it is , that they kept the Iewish Sabbath , till the Synagogue was buried . Neither is it likely, that they kept two daies together: or if they did , is it probable, that neither the *Iewes* should quarrell at this observation: nor the *Heathens*, who derided the *Iewes* for mispending the seventh part of their lives in idlenesse, note it in the Christians , over whom they held watchfull eyes? Or is it likely, that the Primitive Fathers, who wrote Apologies for the Church , either to the *Emperour*, or against the *Gentiles* , in which they expressed the whole carriage of the Church, should never so much as mention this daies observation , as taken up, and kept, as the *Iewish* Sabbath, by divine institution? If we consider Sabbath duties named in the argument, certaine it is, that they preached no more, nor so much on that day, as they did upon others; for this they alwaies did on the *Iewes* Sabbath , because of the concourse of people . *S. Peters* sermon upon the day of *Pentecost*,



*Pentecost*, which was the Lords day, was accidentally; occasioned by those, that mocked at them, and their gifts of tongues. *S. Pauls* sermon at *Troas* hath beene already examined; and as for their collections on the Lords day. I wonder from whence it should be so generally conceived, that they were then either commanded, or made. *S. Paul* bids thē indeed provide a benevolence for the poore Saints at *Hierusalem* against his comming; and that they might be in readinesse, he wils every man, the \* *first day of the weeke, to lay a* 1. Cor. 16.  
*part by himselfe*; not to collect in the assembly. So that this being a particular occasion, was particularly ordered by the Apostle, as their wise Pastor; not, as a ruled case to bind the Church for ever. Nay farther, we may affirme, that collections are no essentiall duties of the Lords day; neither are they so esteemed, and used in most congregations, living as we doe in a settled estate, wherein the law hath provided for the poore in another kind. The Sacrament of the supper was indeed constantly administred every Lords day; but the reason was no way Sabbatharian; for the Sacrament, being the badg of Christianity, could not be received in the *Jewish* Synagogue, wherein they performed other duties. Besides, they much mistake, which judge of their Communion, by ours; as if they only received upō resting daies, with sermons before, and collections after; they only met together in some private Chamber to break bread, without any more adoe. And this they did upon the Lords day, as most futable to that service, wherein Christ was to be re-  
E c 3
membred

e Non ideo ali-  
quid est iuris  
divini, quia  
olim illud Ec-  
clesia usurpa-  
verit. Greg.  
Val. de Euch.  
q. 7.

membred. Lastly, admitte all the argument requires; we have only the ancient practice of the Church; but this makes no divine institution; by the confession of them, that most advance the Churches power, & the Papists themselves.

To the foure and twentieth, That the Apostles should be guilty themselves, and make the Church guilty of so damnable a presumption, as this argument speaketh of, were indeed a blasphemous consequence; but the best is, this terrible inference hath no acquaintance at all with the antecedent, the reputed Father thereof. For what was the presumption of *Ieroboam*, and *Antiochus*, figures of that, which shall be practised by *Antichrist*? But the changing of those times, which God appointed to be observed by his Church, commanding others to be kept in their places, and that out of impious, and blasphemous intentions, to subvert true Religion, and to set up Idolatry in the roome thereof? Did the Apostles so? God forbid. But the *Jewish* Sabbath being expired, and having breathed out its last gaspe, that the publike worship of God might be upheld with decency, and order, they commanded the observation of the Lords day unto the Primitive Christians; which hath no likenesse at all, with those things here spoken of.

To the five and twentieth, It is true, that the practise of holy men in Scripture, not seconded by precept, bindeth not the conscience; only their example sheweth us the lawfulness, and expediency of the things practised upon like occasions, with like circumstances,



cumstances; and this is our warrant for observing the Lords day. But for despising the Saturday-sabbath, we have more then the naked practice of the Apostles. For in all their *Epistles* they proclaime all *Leviticall* ordinances, ( and such was that *Sabbath* ) to be ceased under the Gospel; Christ, who was the substance, being come.

To the six and twentieth, Whether *Pentecost* fell on the Lords day, is questioned by some, and denied by many; their reason is, *because the fifty daies were to begin the morrow after the Passover. Levi. 23. 16.* But plaine it is, that our Saviour did eat the *Passover* upon Thursday-night; and so Saturday, the *Jewes Sabbath*, must be the first, and last from the fifty daies. To avoyde this objection, *Rupertus* reads the text; *Thou shalt account from the next day after the Sabbath*, understanding it of the Sabbath properly so called, or weekly Saturday-sabbath; and so our Lords day, being the next following, is made the first, and the last of the fifty. But this is a plaine mistake of the text. For the first day of *unleavened bread*, being commanded to be a Sabbath, is that Sabbath there spoken of, from whence they were to begin their account. Secondly, therefore others interpret those words; (*Thou shalt number fifty dayes*) from the first day of *unleavened bread*, (for not only the first, but the last also of those dayes was a Sabbath) exclusively, shutting out the first day after from the beginning of the number of the fifty; and by this meanes they bring it also to be the Lords day. But whether doth this hold; for the text

g Verba in-  
cludunt diem,  
non excludunt.  
Ioseph. Ant.  
lib. 3. c. 13.  
h Bell. de cul-  
tu Sanctorum  
lib. 3. cap. \*  
13.

\* Ioh. 12. 31.

text saith expressely *from the day after the first Sabbath*: or as our old translation hath it, *thou shalt number unto that day*. And *Iosephus* himselfe (a Jew) saith, the words are inclusive, not exclusive. Others<sup>h</sup> therefore say, that the first day of *unleavened bread*, which was to be a Sabbath, happening to be Friday; and the morrow after being their weckely Sabbath, the *Jewes* transfer'd the former into the latter, and kept two Sabbaths in one (as their custome was) *propter olera, & mortuos*, making it by this meanes, a greater, or higher day, as the \* Evangelist calls it. This being done, they begin to account from that great, or high day, and so the Lords day was the first, and last of those fifty. But when all this stirre is made about the day of *Pentecost*, on which the holy Ghost was given; first this fell out by meere accident, and from the superstitious conceit of this people concerning their Sabbaths, that it was not lawfull for them in them to bury the dead. Secondly, what loosenesse is in the conclusion, gathering any thing from any thing? The holy Ghost was given on that day, therefore it was a Sabbath of Divine institution.

To the seven and twentieth, This also favours of the like loosenesse. Indeed if God did never reveale himselfe unto his Prophets, but on Sabbath dayes, the inference were tolerable; but this I thinke no man will affirme. I presume, God revealed as much to *Daniel* in his kind, as *S. Iohn* in his; must therefore the daies of *Daniels* revelations be Sabbaths? Besides, who can tell, whether the Lords day, of which *S. Iohn* speakes,



speaks, were the Lords day, which we keepe: or Easter day, the solemnity of Christs resurrection, which *S. Iohn*, & his Disciples observed, as it fell out according to the *Iewish* supputation?

To the eight and twentieth; This being drawne from the Iudgements of God, is full of rash presumption. For \*Gods wayes are not as mans, but secret, and unsearchable, & his judgements past finding out. But in this place it is as fallacious, as presumptuous; affirming *Non causam pro causa*, assigning that to be the cause of the judgements, which is not. For the day is one thing, the prophanation, irreligious contempt of Gods ordinances appointed upon that day by the Constitutions of the Church, and the law of the Land, is another. These indeed be sinnes highly provoking Gods wrath; but no respects, which God hath to this day more then to another, doth pull down his judgements. And therefore I doubt not, but if the day were changed into any other, there would be as exemplary judgements of God revealed from heaven, against this kind of ungodlinesse of men, as ever were in any ages upon the Lords day. I denie not, but that a Synod held at *Paris* reports diverse strange accidents, which befell the Prophaners of this day; Some killed with Lightnings, whil'st they were at Plough; others taken with a suddain shrinking of the Sinews; others consumed in a moment, as *Iobs* \* Cattle, and Servants, by fire from heauen. *Et multa alia terribilia iudicia*, & many more dreadfull Iudgements, as that Synod speaks. But let any man cast his eyes upon the begin-

*Esa. 55. 8.*

\* *Iob. 1. 16.*

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ning

i. Nullo modo  
divina autho-  
ritati concor-  
dat, quod reli-  
gio Christiana  
sicut à san-  
ctis patribus  
traditū acce-  
pit et Ecclesie  
authoritas se  
habet diem  
Dominicū re-  
verenter, ve-  
nerabiliterq;  
non colit. Con.  
Par. cap. 50.

ning of that Chapter, and he shall find, that they esteemed, and taught, the Lords day to be observed only by Ecclesiastical authority. And though they enlarge themselves in the praises of the day, yet they speak not a syllable of any divine institution, either from Christ, or his Apostles.

To the nine and twentieth. Indeed here is a Cloud of witnesses, as darke, as thick, and I hope sufficiently dispelled by the light of truth. That these arguments are all probable, I cannot find; but on the contrary. they cannot therefore be Demonstrative, that are not Topical. But grant them to be probable, let them be pressed for such, and no more; let not the conscience of our hearers be fettered with probabilities. Lastly the authorities alleaged are for the most part also satisfied in their severall places.

## C A P. X X I.

*A preparative discourse to the two maine questions which follow, concerning the observation of the Lords day.*

**H**AVING examined the originall, and institution of the Lords day; it remaines only, that in the last place wee enquire after what manner it ought to be observed in the Church; & what be those duties of the day, unto which in particular the conscience is bound under the penalty of sinne. For howsoever this be the last conclusion in our adversaries positions, yet it is the first in their intentions; and I doubt not



not, but they would willingly shake hands with us in all the rest, might this be yeelded. Necessary therefore it is, that this be knowne; not only for the satisfi-  
ing of many weake consciences, who are wavering herein, and therefore daily wounded: but also for the better according of these Questions formerly disputed. But should we be exact in the discussing hereof, it would proue to be a *Hydra* of many doubts. For it being agreed betweene us, that the whole observation of the Lords day doth consist in a *Dichotomy*, being divided betweene rest, and holinesse; there arise out of both sundry scruples, which may be ranged under these two heads.

First, whether they be ioyntly, and equally commanded, as essentiall duties: or whether the duty of holinesse be essentiall, and that, wherein the sanctification of the day consists. The duty of rest being on the other side only accidentally commanded, as it stands in relation to the duties of holinesse. Now supposing (as it is commonly taught) that corporall rest, and cessation from workes is enioyned, as an essentiall dutie; it is necessary to know, in what measure, and degree it is required of us Christians in the time of the Gospel; whether in that rigour, and strictnesse, as was exacted of the *Jewes* under the Law. And under this head come five particulars by name, about which many disputes haue beene raised amongst the weake.

First, whether all workes of profit, which are not of absolute necessity, be forbidden as sinnes upon that day, how lawfull and commendable soever they be

upon other daies: as journeyes, Harvest workes, ordinary trades.

Secondly, works of pleasure; & honest recreations, in themselves lawfull, and not prohibited by the Church, and State.

Thirdly, works of the minde: as the studying of Arts, and Sciences, which are not parts of Divinity, but only usuall hand-maids thereof: as the tongues, Philosophy.

Fourthly, all conferences, discourfings, consultations about things of common life, and meerely civill.

Lastly, Whether a more liberall use of Gods creatures in feasts, and entertainments of friends, & neighbours; either Anniversary, as the feasts of dedication of Churches; or occasionally, as marriages, and Christning-dinners be forbidden Christian people, as profanations of the Lords day.

The second generall head, and *Lerna* of perplexities is, whether the duties of holinesse, by which the day is sanctified, be only acts of the publique worship of God in the Congregation: or whether the private exercises also of Religion appertaine unto the day, as necessary, and immediate duties thereof, and that, during the whole time? And under this head a world of particular cases are raised also; and many times such, as neither wise men, nor learned men would imagine: as daily appears by experience to men of Pastorall employment in the Church. But these, and the fore-named particulars being delivered as Magisteriall dictates, and conclusions out of the former Positions;

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my purpose is, only to make enquire into the two generall heads, under which they are contained. For these being weighed in the *Ballance of the Sanctuary*, and true iudgement, the rest will evidence themselves, as Corollaries.

CHAP. XXII.

*The Question concerning the Corporall rest is proposed, with the Arguments for the affirmative.*

**T**Hat the outward bodily cessation from all secular employments whatsoever, is of it selfe a duty of the Christians mans Feast-day; may seeme to be proved by many undenyable arguments.

First, that, which is an essentiall duty of all Sabbaths in generall, is an essentiall duty of every Sabbath in particular. But the Lords day is the Christian mans Sabbath, & may so be called; though improperly, as hath beene formerly confessed; and bodily rest is an essentiall duty of all Sabbaths in generall: as appeares both by the very name of Sabbath, which signifies as much as cessation: and more expressely by the letter of the fourth Commandement (*In it thou shalt doe no manner of work*) confirm'd, by the <sup>a</sup> commination of <sup>a</sup> Exod. 31. death from the Lords owne mouth upon all those, <sup>15.</sup> that shall transgresse this Law. *Ergo, &c.*

Secondly, the Prophets are the best Commentators of the Law, and are therefore usually put together, <sup>b</sup> *The Law, and the Prophets.* But the Prophet *Isaiah* <sup>b</sup> Math. 23. saith, <sup>40.</sup>

saith, that those, who will honour the Lord in his Sabbath, must not doe their owne works, nor follow their own pleasures, nor speak their owne words. In which three whatsoever may be any businesse of our own is expressly forbidden us on the Lords Sabbath, by which we honour him. *Therefore. &c.*

Thirdly, in all Lawes whatsoever, that is essentiall, and for its owne sake commanded, for whose sake other things in the Law are enjoyned, according to the common *Maxime, Illud est per se, propter quod est aliud.* But many things in the fourth precept are commanded, that this duty of utter cessation from all secular employments may be performed. For wherefore would God haue not only our Children, and servants rest, but our beasts also to rest? unlesse only, that all meanes, and occasions of not resting might be taken from the Parents, Masters, and owners themselves. *Therefore. &c.*

Fourthly. All theft is directly, immediatly, and for its owne sake forbidden; and of thefts, the cheife and capital is Sacriledge. But to work upon the Lords day is theft, nay sacriledge; for we steale so much from God (this day being his) as we bestow upon our selues, and our owne employments; whereas, on the contrary, by resting on that day, we abstaine from <sup>worldly</sup> things, and giue the Lord his own. *Therefore. &c.*

Fifthly, whatsoever doth immediatly hinder any thing, which God commandeth, is immediatly forbidden in the Negative of every Affirmatiue. This is a *Maxime* generally received in expounding the Decalogue



calogue. But all kinds of works upon the Lords day, whether serious, or lusorie, doe immediatly hinder that, which God commands, *viz.* To attend his worship, and service, suffering him to work effectually in us by his word, and Spirit. This *Moses* doth plainly teach us, in saying, \* *There shall no work be done therein, it is the Sabbath of the Lord in all your dwellings* \* Lev. 23. 3. &c. Where first he repeats his Commandement, *There shall no work be done therein.* Secondly, he giues the reason, *for it is the Sabbath of the Lord in all your dwellings.* It is not possible for you to performe the duties of the Lords Sabbath; or that God should work on you therein; unlesse there be an utter cessatiō from all kindes of works. It stands also with reason, for worldly employments steale away the heart from holy things; and according to our Saviours rule, \* *We* \* Mat. 6. 24. *cannot serue God, and Mammon.*

Sixtly, that, which immediatly resisteth, and overthroweth the Kingdome of God in us, \* *Which is* \* Rom. 14. 17. *righteousnesse, peace, ioy in the holy Ghost,* must needs be immediatly and for its owne sake forbidden by the Law of God. But all secular employments of what nature soever upon the Lords day immediatly resist, and subvert the kingdome of God in us. Righteousnesse, take it how we will, either for the righteousnesse of justification, which is imputed: or righteousnesse of sanctification, which is inherent, commeth by hearing, groweth by praier, is strengthened by meditating, and conferring; not by journeying, working, and sporting on the Lords day; and the more these are practi-  
fed.

fed by us on that day, the lesse righteousness must needs be in us. The conscience also is deeply wounded by such grosse prophanations, if it be not senselesse & seared: as appears by the confessions of Converts, & Penitents, and the Godly feele in themselves by daily experience. And it cannot but diminish the joy of the holy Ghost; for this is chiefly fed, and nourished by holy meetings, and godly exercises of religion. Nay if it be true, which many learned men affirme at least for probable, that *Christ* shall come to judgement on the Lords day. What little joy can any man finde in things earthly, and sensuall on the day, when, for ought he knowes, he may suddenly heare the voice of the Archangell summoning him before the Tribunall of the Lord, whose Sabbath he is then prophaning.

Seventhly, if there were no law prohibiting works on this day, the very law of expediency were enough. For it's no way expedient on that day, to make such a medly of things heavenly with things earthly, to mix the holy things of God with things prophane, base, and vile things with things honourable, and glorious; this were to make the Lords-day a garment of linsy-woolsey. But the Lords day, and the duties thereof are things holy, heavenly, and glorious. All secular employments prophane, vile, contemptible. The \*Apostle calls the things of this life *the smallest things*. Therefore, &c.

\* 1. Cor. 6. 2.

Eightly, that, which was ever blasted in all ages with some extraordinary curse, & remarkable judgement,



ment, is doubtlesse not only unlawfull, but in an high manner abominable in Gods sight. For the Lord  
*\* being gracious, long-suffering, and slow to anger,* doth Exod. 34. 6.  
 not usually reveale his wrath from heaven, but against some unsufferable ungodlinesse of men. But the profanation of the Lords day by servile works hath beene ever thus blasted; whether done about sun-rising that day, and being a matter of no great importance: or after evening prayer in the afternoone, to take away all evasions from the circumstance of time. Of this there hath beene much, and lamentable experience ever since the Kings Declaration, he being confuted as it were herein by the King of Kings.

Ninthly. The consent of the whole Church ever since *Constantines* time: as appeares by the Edicts of that Emperour, with sundry Synodicall constitutions in all ages; many wholsome statutes made to this purpose in all parts of the Christian world. The Fathers also haue been large in the same argument, utterly condemning even those speeches, and conferences, which withdraw our mindes from the serious meditation of what we haue heard in the congregation.

*S. Chrysostome* hath much to this purpose, which he doth also illustrate by two familiar similitudes. The one, of men that goe into the hot Bathes for their health, as soone as they come out, they retire themselves to rest, and sweat in their beds, lest by going abroad about their businesse, they depriue themselves of the benefit of their bathing. The Lords day is as it were the day of the soules spirituall bathing in the li-

*a Chrys. Hom.  
 5. c. 1. Matb.*

b Aug. in Ps.  
32.  
Oportet Chri-  
stianos in lau-  
de Dei &  
gratiarum ac-  
tione usque ad  
vesperam per-  
severare. Syn.  
Tur. 6. 4.

ving, and wholesome waters of the word of God, and the blood of *Christ*. This day therefore should be a most retired day, wherein we should be secluded from all earthly things, lest we deprive our selves of the wholesome profit thereof. The second is of Scholars at Schoole, when they have their tasks sett them, they labour, and beat upon it the whole day, and all is little enough. Upon the Lords day we sitt at *Christ* feet in his Schoole, to be taught from his mouth. What we have heard from him in the Congregation, must be our worke the whole day after, unlesse we affect to be like broken vessels, which receive much, but retain little. S.<sup>b</sup> *Augustine* also bitterly inveighs against sports, and pastimes upon this day; and by name against Dancing; saying, a man were better upon the Lords day goe to plough. By which, it seems, he condemnes all kinde of works, and recreations; concurring with that *Synod*, held at *Tours* in *France*, which saith, that Christians ought upon the same day to persevere in the praises of God, and in giving of thanks untill the night. To which purpose runnes the unanimous consent of all those worthies in the Church of *England*, which have treated on this subject, almost since the Reformation.

## CAP. XXIII.

*The Arguments for the Negative are also related?*

THE Negative also is supported by sundry reasons. First, that, which is not under any Law Natural



turall or Positiue, can be no essentiall duty, unto which the conscience is bound under the penalty of sinne; for where there is no Law, there can be no Transgression. But cessation from work upon the Lords day is under no Law Naturall, or Positiue, nor naturall, for it is neither a principle in nature knowne unto all men: nor any conclusion to be deriv'd from any naturall principle; I meane such a totall cessation, as is here questioned. For that men should haue times of rest, and refreshing is naturall; that God should haue part of our time sequestred for his worship, is also naturall; but neither the question, nor arguments produced intend this naturall rest, but an artificiall kinde of cessation, which our *Sabbatharians* haue fancied unto themselves, and cannot be knowne unto us, unlesse by Revelation. Neither is it under any positiue precept; for then it might be shewed in some Evangelicall writer, and we need not fly to the Law, and the Prophets of the old Testament; to which satisfaction will soone be given.

Secondly: Nothing commanded the *Jew*, as a Ceremonie, under *Moses*, is, or can be an essentiall duty of Religion unto the Christians in the time of the Gospel. And the reason is plaine; for the ceremoniall law was the application of things, in their own natures indifferent, to mysticall, and holy uses; and otherwise there could be no distinction between Morall, & Ceremoniall. But that utter, and totall cessation from works here spoken of was a ceremony commanded the *Jew* under *Moses*, hath already been manifested. Therefore, &c.

G g 2

Thirdly,

Thirdly. That, which is not in it's selfe, & in its own nature an act of Religion, cannot be in its selfe, and its own nature a universall Christian duty, binding all men under the penalty of sinne. But an utter cessation from bodily labour upon the Lords day, is not in its selfe, and its own nature, an act of Religion; for then it must be some part of Gods worship, inward, or outward; wherewith, if rightly performed, God is well pleased. But God (saith *M. Calvin*) is not taken with any bodily rest, and cessation of his creatures precisely, and of it selfe considered, upon what day soever; which I think all men of sober mindes will acknowledge; it cannot therefore be of it selfe a Christian duty upon the Lords day. If any man say, it is a part of Gods worship, being an ordinance commanded by him. Let him shew us any such command for the Christian festivall, and I will subscribe.

Fourthly, that, which of it selfe doth no way further our spirituall edification in Christ, is not a Christian duty, binding the conscience upon any day. But corporall rest from the works of our lawfull callings, doth no way further our spirituall edification. For if

\* *2. Tim. 4. 8.* \* *Bodily exercise profiteth nothing*, bodily cessation profiteth lesse. If any man say, it helpeth much to Edification; for by this meanes we may wholly attend the things of God. I answer, that is not the thing in question; for then it edifieth not by and of it selfe, but by and through the holy exercises. If it be further said, that it doth edifie, remembring us of our spirituall rest required of us, and the eternall rest promised unto



unto us. I answer, that this Edification proceedeth not from the<sup>d</sup> thing it selfe, but as affix't thereunto by our own inventions, and institutions. And so the Sur-  
 plice, the Crosse, standing at the Creed, & all Church Ceremonies doe edifie, which yet of themselves are not Christian duties.

Fiftly, if Christian liberty extend it selfe to things of greater consequence, carrying with them far greater shew of divine command; then doubtlesse we are much more free in things of lesse importance. But we are left free under the Gospell to many things of greater weight, as Vowing, Fasting, Preaching, Catechizing, receiving the Sacraments, Confession. For all these are commended to Christian Liberty, in regard of determinating circumstances: as *where, when, in what manner, how long, how often*; And some of the, *whether at all*; yet are things of greater importance, and haue more probability of Divine precept, then bodily cessation on the Lords day. *Ergo, &c.*

Sixtly, that, which is not so much as mentioned in the new Testament for a Christian duty, is not commanded Christian people under the penalty of sinne. This must needs be true of all such duties, which Christ, and the Gospell hath brought in, imposed upon the Church, as distinguished from the Iewish Synagogue. But corporall rest, such as our *Sabbatharians* require upon the Lords day, is not so much as mentioned in the new Testament; and yet the Lords day, & the observation thereof was brought in, and imposed upon the Church, as contra-distinguished from the

Jewish Synagogue. *Ergo, &c.*

Seventhly. Had this been an immediate Christian duty, so essential as it's now made; doubtlesse the first Christians, living under persecuting Emperours, would have made as great a conscience of this, as of any thing else whatsoever. Especially, because it concern'd the Lord himselfe, to whom the day is devoted; and persecution makes men stick closest unto Christ, and all Christian duties commanded by him. But the Primitive Christians did all manner of works upon the Lords day under the persecuting Emperours, unlesse whilst they assembled themselves by stealth to break bread. This appeares by *Constantines* edict against working upon this day, wherein notwithstanding are excepted all labours of Husbandry whatsoever. It is a true rule, that the manners, and customs of men, are the Mothers of the Lawes of Kings, and States. A law prohibiting the doing of any thing, is a strong presumption, that the thing was done; especially, when the Law is exceptive. Plaine therefore it is by the Law of *Constantine*, who was the first Christian Emperour, that the Primitive Christians made not cessation from works upon the Lords day a matter of conscience.

*Ob.* If any man say, that *Constantine* did only revieve the duty, which Persecution had almost defaced.

*Sol.* I answer, that *Constantine* was not the reviuier, but the first enactor of this observance, in regard of bodily cessation; if not, why can it not be shew'd who preceded him herein? But let it be, that *Constantine* renewed



renewed the Discipline, which was decayed; it seemes then, that the labours of Husbandry, (then what more toyle some?) were in use amongst Primitive Christians upon this day, because they are excepted by *Constantine*, which renewed the Discipline of the Church in this behalfe: or else *Constantine* instead of a reviuer, must needs be made a depraver, and corrupter.

If any man say, the nature of the times required this indulgence.

Ob.

I answer, that those were the most peacefull, and happy times, that ever the Church saw. But suppose what malignity you please in the times; sure I am, that nothing can make a sinne to be no sinne: or let the conscience loose from any necessary, and essentiall duty, though but positiuely commanded; vnlesse as *David* did eate the Shew-bread; which cannot be a-verr'd of those times of *Constantine*.

Sol.

Lastly, authorities also are not wanting. <sup>e</sup> *Epiphanius* against the *Manichees* saith, that God regardeth not outward cessation from works more upon this, then any other day: because by his providence the Sunne riseth, and setteth; the Moone waxeth, and wane-  
<sup>g</sup> *Cogitans requiem in Deo tuo & propter ipsam requiem omnia faciens, abstinere ab opere servili: omnis enim, qui facit peccatum, servus est peccati.*  
<sup>Aug. Ps. 32.</sup>  
 ed, that the outward rest of the Sabbath was ended, when Christ, who is our great Sabbath, was once come. <sup>g</sup> *S. Augustine* also upon the 32. Psalme, which is mistaken by our Adversaries, as speaking against all  
 sorts

e Cont. Manich. lib. 2.

f Idem cont. Ebion.

g Cogitans requiem in Deo tuo & propter ipsam requiem omnia faciens, abstinere ab opere servili: omnis enim, qui facit peccatum, servus est peccati. Aug. Ps. 32.

*h Luther: de  
bonis operibus.*

sorts of works, serious, and lufory, saith: We must seeke rest in the Lord our God, abstaining from all servile works, for he that committeth sinne, is the servant of sinne. Our servile works are our sinfull works, from which to abstaine, is all the rest required of us under the Gospell. *h Luther* expressly saith, that the outward rest, spoken of in the Commandement, is no longer under precept in the profession of Christianity. *Calvin* thinks it strange, that man should imagine, that God is delighted with bodily cessation. And to confesse my ignorance, I know none, either Protestant, or Papist, new, or old, (our English Sabbatharians set aside) which teach corporall rest, to be of it selfe a duty of the day, under positive precept.

#### CHAP. XXIV.

*The Question is briefly unfolded in nine Propositions.*

**T**HE whole question may be easily clear'd in these following propositions.

First, I conceiue, it is out of all controversy, that the outward rest from all manner of works, as it is expressed in the letter of the fourth Commandement, was of it selfe, precisely considered, and without relation to any thing else, to the *Jewes* an especiall duty of religion, and part of Gods worship. For though it be true, which *M. Calvin* hath observed upon these words of *Moses* (*You shall keep my Sabbaths, and reverence my Sanctuary*) that God commanded them cessation

*h Calvin in  
Levit. 19. v.  
13.*



tion from works, with reference to the duties of the Sanctuary, yet was it also of it selfe a Sabbath-dayes duty. For that, which is of its selfe, and for its owne sake commanded, may also be made a subordinate duty to help, and further another duty. So Prayer, which is of it selfe a maine part of Gods worship, is made a subordinate help to encrease our dependance upon God, and to beget in our hearts an awfull reverence of his Majestie. It's so here; for also if it had stood commanded only in relation to the worship of the Sanctuary, why were they to begin it over night? whereas nothing was done in the Sanctuary, till the next Morning. If any man say, that, which was done over night, was only by way of preparation. He much deceived himselfe; For the preparation is one thing, the Sabbath another. They had their preparation, and their prepreparation, which tooke up almost the whole day precedent; both, of their owne invention. But they began not their Sabbath-rest till after Sun-set in the evening. And howsoever they imposed many things upon themselves of their owne Traditions by way of Preparation; yet the first use, and true end thereof was, to provide for themselves what to eate upon the Sabbath; in which it was unlawfull for them to dresse any thing, or so much as to kindle a fire. Their over-nights rest had no relation at all to the Sanctuary, but to their coming out of Egypt, the memory whereof they were commanded to solemnize thereby. As therefore unleavened bread, the not Ploughing of their Land in the yeare of *Jubile*, were

H h                      necessary

k sabbatum  
commenda-  
tur primo po-  
pulo in ordo  
temporaliter  
ut figura. Aug.  
ad Ian. ep.

119. Colebatur  
Deus Sabba-  
tho in ipsa  
exteriori qui-  
ete ab operi-  
bus servilibus,  
quia quiesce-  
bant ad repre-  
sentandam  
divinam quie-  
tem a creatio-  
ne mundi. Ca-  
jet in Aquin.  
22. q. 122.

art. 4.

They obser-  
ved their rest,  
as being pro-  
perly, and  
simply, and in  
its selfe a Sab-  
bath dayes  
duty. But we  
c. Willet.

Syn. 9. Gen.

Cont. 4. 7.

\* Math. 12. 5.

\* Math. 12.

11.

\* Luk. 13. 15.

Elias fugie-

bat die Sab-

bathi. Anto-

min. tit. 9.

necessary duties of the ceremoniall worship; so was the outward rest in the fourth Commandement. This I take to be generally agreed upon.

Secondly. It is also out of question, that this utter cessation, which was unto the *Iewes* a duty of Religion, permitted them notwithstanding; first, works of piety; for the Priests, saith our Saviour, \* *breakethe Sabbath, and were blamelesse*. Secondly, works of mercy both to men, and beasts. It was lawfull on that day to heale the diseased, as appeares both by our Saviours practice; and those defences, which he makes for himselfe, justifying his practice against the calumniations of the *Pharisees*. It was lawfull also to \* *help a beast out of the ditch*, to \* *giue him meat*, \* *to leade him to the water*, which be our Saviours owne instances, upon the former occasions. Thirdly, works also of necessity were allowed them; whether they were the necessities of nature; or casuall, or accidentall necessities, as defending themselves from unexpected incursions of their enemies. The lawfulnessse of works of this kind they learned from deare bought experience; as appeares by *Iosephus*, and the history of the *Macchabees*.

Thirdly, I conceiue it also to be evident, that whereas works of mercy, and of necessity be of two sorts; some, which are of extreame necessity, which cannot be deferr'd, if we hope to preserue the being of our selues, and others: some, which are only of moderate, and convenient necessity, which may be put off, though with some losse, and detriment. The *Iewes* were allowed not only the former, but those also of the



the latter kind; unlesse such as were by name expressely forbidden them. Those were three. First, Iourning. *They were not to goe out of their places this day, Exod. 16. 29.* This they afterward interpreted of themselves to be 2000. paces, or two *Italian* miles, which they called a Sabbath-daies Iourny; concerning which God never delivered any thing unto them in his word. As therefore in other things they superstitiously contracted the Law, and made it straighter, then ever God intended: so in this, they extended it, and made it larger, then the Letter of the Law could beare.

If any man say, that Christ himselve journeyed upon the Sabbath day with his Disciples, when they passed through the fields of Corne; which surely he would not haue done, had all journeying on that day been forbidden.

The answere is easie, if we compare the Evangelists together. For that, which \*S. Mathew, & \*S. Marke call the *Sabbath*, \*S. Luke calls the *second Sabbath* after the first. By which it appeares, (for the latter Evangelists doe ever expound the former) that this *Sabbath* was some anniversary Festivall, not the weekly Sabbath. Secondly. *They were not to kindle a fire upon this day, in all their habitations. Exod. 35. 3.* This also was an absolute precept, admitting of no exception, unlesse in cases of Piety, Charity, and extteame necessity.

If any man say, that it had relation only to their dressing of meat, or service of the Tabernacle on that day.

First, the Text is against him, which forbids in that

H h 2

place

Ob.

Resp.

\* Mat. 12. 1.

\* Mark. 2. 23.

\* Luk. 6. 1.

Ob.

Resp.

place all manner of worke upon paine of death; and giues instance in the kindling of fire, without reference to the dressing of their meat, or any other addition whatsoever.

Secondly, they had an expresse prohibition for matters of Cookery upon the Lords day. *Exod. 16. 23.* and therefore the day before was the Preparation to the Sabbath.

Thirdly, they were forbidden to carry Burthens on the day of their Sabbath too and fro: as appeares by  
 \* *Nehem. 13. 19.* \* *Nehemiah*, & the Prophet \* *Jeremiah*. These therefore  
 \* *Jerem. 17. 21.* excepted, the *Jewes* were permitted any workes whatsoever, which were of convenient, though not of extreme, and eminent necessity. This conclusion appeares, both by our Saviours doctrine, and practice. By his doctrine, in those Maximes delivered to this purpose. \* *I will haue mercy, and not sacrifice.* \* *The Sabbath was made for man, and not man for the Sabbath.*  
 \* *Math. 9. 13.* \* *Mark. 2. 27.* By his practice, \* when he justified his Disciples for plucking the eares of corne on the Sabbath day, though mistaken by the *Pharisees*. For I beleue no man will say, that they were in extreme necessity, that they must either haue starved, or fainted, or incurr'd any incurable disease. The Text tels us, they were hungry; and the place was not farre from the City. When our Saviour vlually healed men diseased upon that day, and most of them carried their greife many yeares, I think, no man will say the diseases would haue killed them, or growne mortall, had they not been taken upon the very instant. But to giue instance in a thing beyond



yond exception; when he commanded those, whom he healed, to take up their beds, and to carry them to their owne houses; was this any worke of extreme, or pressing necessity? Or might it not haue been deferred, with little, or no inconueniency at all?

Ob.

If any man say, that Christ gaue such extraordinary dispensations to some such particulars, to make his Miracles the more glorious, and conspicuous.

Sol.

I answer. First, with <sup>m</sup> *Irenaeus*, that our Saviour ne- <sup>m Irenaeus ad-</sup>  
ver did any thing, which was contrary to the Law of <sup>versus Va-</sup>  
the Sabbath, which God commanded his people by <sup>lent. cap. 16.</sup>  
the Ministry of *Moses*. And the reason hereof is evi-  
dent; for he was made under the Law, and performed  
perfect, and entire obedience thereunto. Neither can  
any man shew any particular in the Law Morall, Ce-  
remoniall, and Iudiciall, which he alwayes observed  
not; and therefore doubtlesse he was as farre from dis-  
pensing with others, as he was in dispensing with  
himselſe. Supposing therefore, that this had been a  
meanes to make his Miracles more illustrious; yet  
had the thing in its selfe been repugnant to the Law,  
he neither would haue permitted it in any, much lesse  
haue commanded it so often; though to haue gayned  
both credit to his doctrine, and glory to his Miracles.  
He well knew, that euill is not to be done, that good  
may come thereof. But that, which is thus supposed,  
hath no ground, or shew of truth. For I conceiue it to  
be more rationall to affirme, that the differring of the  
taking up of their beds, and carrying of them to their  
owne houses the next day, upon notice given thereof,

a greater concourle of people would haue been gathered together, to haue scene the sight, and to haue glorified God for the same. But I doe not obserue, that our Saviour affected either ostentation, or publication of his Miracles, but *pro re natâ* shewed his glory in them, as occasions offered themselues.

By this therefore, which hath been said, our third Conclusion doth appeare: *viç.* That the *Jewes* might lawfully haue done, whatsoever was, not only of absolute necessity, but also of conveniency; unlesse in such things, as were expressely forbidden them.

Fourthly: Its also, as I conceiue, out of question, that Christian liberty hath freed us by the Gospell, from some part at least of the burthen of the Sabbath, in regard of the strictnes of that rest, which was commanded the *Jewes*. This proposition is found in expresse tearmes in our Sabbatharians Treatises; unlesse in some one, or two, who would perswade Christian people to *Super-Iudaiçe*, Keeping the Lords day in a stricter, and more precise manner, then ever the *Jewes* kept the Saturday Sabbath. But this being a strange fancy, and almost singular; I trust, this fourth conclusion also will passe without contradiction. And there is good reason it should; for not only the rest of the Sabbath, but the strictnesse of that rest was Typicall: as hath been already shewed, prefiguring that accurate holinesse, which God requires of his people, and that fulnesse of joy, and perfection of happinesse, unto which *Christ* admits us, that belieue his Gospell. Besides the whole Christian Church in all ages hath delivered



livered this for an undoubted truth, <sup>b</sup> abhorred a Jewish resting on the Lords day, and ever accursed it, where they found it. By this then it is plaine, that in the time of the Gospell we are not only allowed the same things on our day of rest, which were permitted the *Jewes* upon their Sabbath: but even those things also, which they were expressly inhibited. And if this be so, it must needs follow, that since no particular works are forbidden us, as were forbidden them; and in generall, works either of absolute, & extreme, or of moderate, and convenient necessity are allowed us, as well as them; no restraint at all lies upon us in things appertaining to common life.

Fiftly, there is notwithstanding a cessation from works required of Christian people under the Gospel upon all daies of their publique worship, and Assemblies. For nature her selfe teacheth all men (saith *Gerson*) sometimes to rest from their owne imployments, and to spend that time in the praises of God, & prayer to him. This is evident of it selfe, and therefore there is scarce any Nation so barbarous & void of reason, which obserues not this Law written in their hearts, by sequestering some time, or other to such rest. The *Turks*, nay the *Indians* haue their Sabbaths. And indeed these two, *viz*: to attend Gods publique worship, and at the same time to follow our own imployments, are incompatible, and imply a contradiction: as on the other side, to be taken up with our owne affaires, and neglect Gods publike worship, is open irreligion, and prophanenesse. This conclusion therefore:

*b Vacent tanquam Christi-ani. Qui in-venti fuerint Iudicare, a-nathema sint. Con. Load. c. 29.*

*c Natura dicitur aliquando vacandum quieti, & orationi Dei. Gers. de decem preceptis.*

fore will passe for currant upon both sides also.

Sixthly. Although the Law of nature, in the Generall, and Morall part of the fourth Commandement requires us to rest upon the day of Gods publique worship; yet how long we are bound to abandon the labours of our callings either before, or between, or after the publique worship; is neither set down in Scripture, nor can be determined by the Law of Nature. Generall directions the light of every mans conscience will suggest unto him, and may be deduced out of the written word; concluding, that whatsoever may hinder either the worship it selfe, or our profiting thereby, should be forborne, and avoided. But when we descend to practice, no generall rule is, or may be given. For as they say, *Practica est multiplex*, and no Law can justly be framed of Particulars in this kinde. For all men are not alike of themselves; that, which may be an impediment to one, may not hinder another; more time is allow'd some men, though to dispatch but a little businesse, then others need haue for weighty matters. How therefore to governe our selves therein, we must haue some other direction, besides the generall rule, and dictate of nature.

*Ob.* If any man say, that the case is already overruled by *Moses* in the Commandement, which requires a whole dayes rest of twenty foure houres of all men whatsoever.

*Resp.* I answer, that this is to proue a thing unknown, by that which is more unknowne. For the Christian Church knowes no such commandement of *Moses*, as being  
her



her children under the Gospell: the letter of the Law of *Moses* being wholly ceremoniall: as hath formerly been shewed.

Seventhly. Therefore it must needs be, that the determinate time of cessation from works, together with the manner, in regard of the strictnes thereof, is wholly left to the power, and wisdom of the Church, and Magistrate. It is therefore the common direction of the *Casuits*, that men abstaine from the works of their severall callings, according to the custome of the place in which they live; and if any scruple happen to arise herein, they should consult with their Superiors in the Church, and ~~Communitie~~<sup>on-recall</sup>, who only may dictate unto them their pleasures herein. And thus hath it been in all ages of the Church with great variety & contrariety of Lawes, and constitutions; as the state of the times, wherein they lived, required. How it was before *Constantines* time, who was the first Christiā Emperour, the History of the Church doth not shew, but very imperfectly. This we may be assured of, that had their cessation from works been such, as at this day is pressed on mens consciences by our Sabbatharians, *Constantine* might haue sau'd his labor in ordering this point. *Constantine* having begun, divers Synods in particular nationall Churches followed, together with sundry Lawes of Kings, and Princes in their Territories, & dominions; some restraining; others enlarging the peoples liberty. For when some had brought the people even to a Iewish superstition, equaling, if not exceeding that, which is now required by the Adver-

*Quilibet eo die abstineat ab omni labore, aut mercatione, aut alio quouis laborioso opere secundum ritum & consuetudinem patrie, quam consuetudinem Prælati spiritualis illius loci cognoscens non prohibet: quod si aliqua super tali consuetudine ambiguitas occurrat, consulat superiores. Gers. de Decal. præcept.*

*Quia, et  
suasum est  
populo die  
dominicā cum  
caballis, &  
bobus, & ve-  
hiculis itine-  
ri non debere,  
neq; ullam  
rem ad vi-  
ctum compa-  
rare & c. Syn.  
Aurel. 32. c.  
10.  
Hæc sunt fe-  
sta, in quibus  
prohibitis aliis  
operibus con-  
seduntur opera  
agriculturae  
& carucarum  
viz: omnes di-  
es dominicæ  
& c. Syn.  
Oxon.*

faries. Others taught the people to stand fast in this part of their Christian liberty. For prooffe whereof, I will only trouble the Reader with two instances. *Synodus<sup>c</sup> Aurelianensis Can. 6<sup>o</sup>* saith, that because the people are perswaded, that none ought to travaile with horses, and wagons upon the Lords day; and that nothing might be done in dressing of meat, or making clean of houses (which thing appeares plainly to belong rather to the *Jewish*, then to the Christian observation of the day) we appoint therefore, that what was heretofore lawfull, shall still be lawfull; only we think fit, that men abstaine from workes of husbandry, that so they may the better attend the exercises of the publique worship. A<sup>f</sup> Synod also held in our own land at O X F O R D, doth allow both husbandmen & Car-men to follow their employments even upon this day. We need not goe beyond our own memory; for who knowes not, that Markets, and Fayres were usually kept upon the Lords day some good space in the raigne of *Queene Elizabeth*; and how afterwards Parliamentary Lawes provided to haue the Lords day kept, as it is now in use; & that to rectifie mens judgments, and to settle their consciences, his *Majesties* Declaration hath since been published.

*Ob.* If any man reply, as our Saviour upon another occasion did to the *Pharisees*, \**Non fuit sic à principio*. It was long so, and the longer the worser; but it was not so from the beginning.

*Sol.* I appeale to *Ignatius*, who, for ought I know, is the the most ancient and authentique witnesse, that can  
in



in this case be produced. Let us keep the Lords day (saith he) no longer after the Iewish manner with cessation from works; for he that doth not labour, let him not eat; and God hath commanded us in the sweat of our faces to eat our bread. First, he condemneth all Iewish Sabbathizing in generall. Secondly, he makes cessation from works to be a part of *Judaisme*. Thirdly, he proves by two places of Scripture, that Christian men may lawfully, and with a good conscience work upon the Lords day. The one taken out of \* *Moses*, *In the sweat of thy face thou shalt eat bread*: & the other out of the Apostle, grounded on that of *Moses*: \* *He that will not labour, let him not eat*. It was then lawfull to work on the Lords day: why is it not now? Vnlesse the Lawes of the Church, and State haue since inhibited them.

\* Gen. 3. 19.

\* Ep. ad Mag.

nes.

\* 2. Thes. 3.

10.

Eightly, Though it be a thing in it selfe lawfull to labour upon the Lords day, unlesse in prohibited cases by the publique Magistrate; yet it is not unlawfull for any to obserue it with as great strictnesse, as ever the *Jewes* did; so that his observation be accompanied with these conditions.

First, that we haue no opinion, that such a rest is of necessitie to be observed under paine of sinne, putting Religion therein; for then the conscience is ensnared; and our rest is not religious, but superstitious. For though the Dictates of an erroneous conscience be to be obey'd, and therein a man doth well; yet his conscience therein subjects it selfe to an Idoll, fancie, or *Chymera* of its own making, and so a man doth ill.

I i 2

Secondly,

Secondly, that when we thus practise it in our own particulars, we neither labour to draw others into the like; nor presume to condemne those, that are contrary minded. For by the former we shall betray an unquiet spirit in our selves, and may become authors of evill unto our brethren; and by the latter we break the common peace, and uniformity of the Church, wherein we live: and, being guilty of schisme, become evill members both of the Church, and State. With these cautions *Vnusquisq; abundet sensu suo.* Every man may doe, as he listeth. For the Law of the Magistrate allowing works of any kinde, serious, or lufurious, doth not forbid any man to forbear them.

Lastly, any work of what kinde soever, which may be beneficiall unto any in a speciall, and extraordinary manner, the benefit whereof would be utterly lost, were the present opportunity neglected, may lawfully be done upon the Lords day; unlesse some circumstance adhere thereunto, which may make it unexpedient; as in case of scandall, or the like. For example, the husbandman may lawfully save his corne in the time of long, dangerous, & unseasonable weather. Fisher-men may doe well to take Fish offering themselves upon the Coast upon the Lords day, which would be carried away the next tide: to which adde drawing of Cole-pits, and Mines, travailing of publique Posts; the sittings, and consultations of the Councils of State, &c. This also is consented unto in regard of some of the particulars, even by our adversaries themselves: as in cases of Mines, and publique Posts.



Posts. But upon what grounds they should dissent from us in the latter, I understand not; unless they will condemne themselves in those things, which they doe allow.

Perhaps it will be said, that those former works are employments of extraordinary consequence, which is equivalent to extreme necessity.

Ob.

But let things be impartially considered, and compared together, it will appeare to be otherwise, at least many times. I conceiue a greater benefit may redound to the Common-wealth by a Shole of fish taken upon the Lords day, then doth many times by a packet of Letters brought by a publique Post a day sooner then otherwise. The substance of the Letters may perhaps be of great importance most times, though not alwayes; but the comming of them upon the Lords day may not be so: So the saving of Corne in hazardous weather may sometimes happen to be a greater benefit to the state, then the assembling of the Councell of State, and conferring together for some short time.

Resp.

But say they, what if a present benefit offer it selfe; he is very earthly minded, and neerely allied unto prophane *Eſau*, that will not denie himselfe all advantages, where the Lords honour is so highly interested, as it is in this particular; Nay it argueth not only a carnall minde, but an heart full of vnbeleife. For may not the Lord, and will he not (think we) make a recompence of all such losses, sustained in Contemplation meereley of his holy Sabbath.

Ob.

*Resp.*

These be I confesse goodly popular shewes, but empty of substance, and a begging of the question: For were such precise restings under any precept of God, or the Magistrate Gods deputy; the honour of the Lord were indeed engaged therein; and we should for his sake wholly deny our selves without all hope of recompence, though never any man was a looser in this kind; but let it be first proved, that such an utter cessation, as is here spoken of, is that, wherein the Lords honour is any way engaged. Sure I am the arguments already produced doe not conclude it,

## CAP. XXV.

*The Arguments brought for the affirmative are answered; and in particular that, which is drawne from the Iudgements of God, is handled more at large.*

**T**Hese Conclusions being thus premised, it will not be difficult to dissolue the arguments formerly alleadged.

To the first therefore I say, it is utterly untrue, that outward rest, and cessation from secular employments is an essentiall duty of *Sabbaths* in generall, but of *Sabbaths* properly so called, which were only the *Jewish* weekly *Sabbaths*. And this those very Scriptures used for confirmation doe make appeare, being all of them branches of the law Ceremoniall. The Lords day is a *Sabbath*, but not properly so called, and



and as the word doth signifie, but Analogically, and in its proportion. And therefore the Christian Holy-day is no where stiled by this name, either in Scripture, or Antiquity: as hath already been declared. Lastly we deny not, but there is a Rest, which is Morall, and eternall to all dayes of publique, and solemne worship: as it is laid downe in our fift Conclusion; but not as any essentiall duty, as essentiall is here taken, that is of it selfe, and its owne nature, without reference to the publique worship. For so it was to the *Jewes* in the fourth Commandement; and so our *Sabbatharians* now make it, pressing the Letter of that precept in the same, nay in a greater rigour, then ever it did binde the *Jewes*. This argument therefore is weake in all the parts thereof.

The second carrieth with it much weight with poore ignorant, well-minded people, as seeming to be the very words of the holy Ghost. But how both they, and the Text it selfe haue been abused, hath already been shewed, and need not here to be repeated. We will only adde what the argument it selfe suggesteth, that the Prophet Commenteth upon the Law; and the Letter of the Law is wholly Ceremoniall: as hath also been declared.

To the third. That the Rest of the fourth Commandement was imposed upon Servants, and Beasts, to take away all occasions of travaile from their Masters and owners: or that this was intended by the Law-giver herein, is a groundlesse fancy, and comes neere to wresting, and perverting of Scripture. For when

when the Law-giver shall with his owne mouth render a reason of his owne Law, expressing what he aimed at in the severall clauses thereof; it is not only vanity, but presumption in any other to shew the depth of his reach, to tell us of other reasons, and those directly contrary to his; and all this in his name, as being sent from him with *He saith*. It is so in this particular. For God hath expressly expounded this clause in the Commandement, and shewed his aime therein; as first, that it was to remember them of their labours in Egypt, where they were servants, & entreated more like beastes, then men. Secondly, it was the Lords goodnes extending it selfe euen to the meanest of his Creatures, that their Servants, & Cattle might be refreshed as well as themselves; not therefore for the Masters sakes, as a restraint (as is pretended) but for the poore Servants, and Beasts sakes to be refreshed thereby, was this added in the Commandement. God having thus rendred an account of this passage, it is more subtile, then solid, & favors more of acutenesse, then of religion, to affix to this exposition any glosses, and conceits of our owne.

The fourth hath already been satisfied in the Question concerning the duration of the Lords day.

To the fift it is indeed true, that all impediments of holy duties are forbidden by the same Commandement, wherein the duty is required, though not immediately as the duty it selfe, but inclusively by way of reduction only, as Privations are reduced to the same Predicaments with their habits: But that all secular,



cular, and civill works, words, thoughts are such impediments to the duties of the Lords day, as are imagined, unlesse they hinder us in the publique worship, is utterly untrue. The text of *Leviticus* speaks of the carnall Sabbathizing of the *Iewes*, which being of it selfe a duty, was broken by any thing done by them. But we are Christians, not *Iewes*. And whereas it is suggested, that secular diversions steale away the minde from holy things, choaking the good seed of the word in us, it being impossible to serue God, and Mammon; this is true indeed, where the world is made an Idoll, and a mans affections are immoderately set upon outward things; and so the text alleadged doth expound it selfe; Now every mans reason will tell him, that there is a great difference between carking and careing for outward things, which at all times is unlawfull, as being the service of Mammon: and the dispatching of some accidentall occurrent, or secular discourses, or ordinary affaires, which are alwayes lawfull, but when we ought to attend Gods publique worship.

To the sixth. Were the Minor proposition true, it would well neere follow, that the actiue life should be most miserable, and little better then prophanesse; being, by reason of infinite secular employments, made uncapeable of Righteousnesse, Peace, loy in the holy Ghost. \* S. Gregory indeed complaines, that when he was taken out of his Monastery, and made Bishop of Rome, and by the greatnesse of his See forced to engage himselfe in the matters of the world,

*a Magni maris fluctibus quatior, atq; in navi mentis tempestatis valide procellis illidor. Greg. dial.*

*b Peractis sa-  
cris, an mi-  
grati & equi-  
ter quis, pis-  
cetur, aut fi-  
mile quid fa-  
ciat, non ma-  
gis prophanat  
Sabbatum,  
quam Christus  
per sata.  
Baldw. de  
Sab. c. 5.  
Peractis sa-  
cris recreatio-  
nes licite sunt,  
sed non carna-  
les, & scurri-  
les: quales in  
obscenis ludis,  
lusu charta-  
rum, & tesse-  
rarum, compo-  
sitionibus  
& c. sed lusus  
pila, trochi-  
palestrica ex-  
ercitia, jacu-  
latus, & simi-  
lia ad libera-  
lem recreatio-  
nem, modo non  
fiant cum neg-  
lectu cultus  
sacri, qui ante  
omnia prece-  
dere debet.  
ibid. c. 6.*

world, it seemed a new tempest to his soule. But what is this to some triviall employments of particular men, which may suddainly be trans-acted without tumult, or distraction? But to descend to the particulars. It's most true, that faith, which purifieth the heart, is obtained by hearing the word, strengthened by meditation, and conference; doth it therefore follow, that by whatsoever else we doe we destroy, or overthrow it? It is as if in naturall things we should say, naturall life doth consist in naturall heat, and moisture, both these be upheld by naturall food; whatsoever therefore is not our naturall food, overthroweth our naturall heate, and moysture, destroyeth naturall life in us; and so warme cloathes in winter may kill. Saving faith, and our honest employments of this life are so farre from being incompatible, as that the one is preserved, and cherished by the other; when they are vndertaken, and performed, as they ought to be, in the Lords presence with reverence, and feare, and obedience, not intermitting the habituall bent of the soule towards heaven. With these conditions the circumstance of time, whether on this day, or on that day, is not materiall, so the publique worship be not prejudic'd thereby. The same is also most true of *b* Recreations, if they be honest in themselves, and lawfull by the State, and used as they ought to be with moderation in regard of the things, and good intention in regard of the person; they are so farre from hindering, as that they serue to advance the kingdome of God in us; first enabling the body; secondly putting life



life & cheerfulness into the mind; thirdly, encreasing our thankfulness unto God, for being so indulgent a Father unto us in *Iesus Christ*, allowing us all things, whereof our frailties stand in need. Nay the Schoolemen haue long since determined, that if men were to be professed Penitents, no recreations of this kind, thus qualified, would hinder them.

Yea, but the Conscience is wounded, and the Ioy of the holy Ghost is eclipsed by such prophanations.

I answer, that these be indeed the effects of prophanation, and that worthily: but it doth not as yet appeare, that works, and recreations on the Lords day doe prophan the same. And whereas it is said, that many haue felt, and confessed their wounded Consciences from hence.

First, it must be knowne, whether their cases were such, as the question is stated to be.

Secondly, we must remember, that there be many needlesse, and causelesse wounds of Conscience. For not only a Conscience rightly informed, which is not hearkned unto; but also an erring, and doubting Conscience may, and doe wound, and that deeply; especially, when they meet with *Emperickes*, that undertake to cure them. The Conscience is one thing, the feare, & scruple of Conscience is an other, (saith *Gerson*) And I verily beleue, if these converts were well look'd into, the wounds were from the feares, and scruples, and not from the Conscience it selfe. And lastly, whereas it is said, that probably Christ will come to

*c Ludorum est triplex differentia; quidam ex se turpitudinem habent, & tales ab omnibus sunt vitandi: alij, qui ex gaudio devotionis procedunt: sicut David dixit, Ludamur vilior fiam: quidam ludi sunt nihil turpitudinis habentes, & sunt materiae Eutrapeliae; & seruatis debitis circumstantijs possunt laudabiliter fieri a penitentibus ad quietem propriam, & alijs delectabiliter conueniendum. Aq. 4. sent. dist. 16. q. 4. art. 2.*

\* Math. 24.  
36.

judgement on the Lords day. The very words of our Saviour reclaime, saying, \* *that day and houre knoweth no man*: but suppose that Christ should then come, doubtlesse whatsoever is just, honest, and lawfull, not forbidden either by God, or man, may confidently be averred at his comming.

To the seventh. These secular employments, of which we speak, are not so unexpedient to be mixt upō the same day with holy things, as is supposed. For

First, who is there that doth not intermix them in the whole course of his life? and why they should be expedient upon one day, and not upon another, I cannot understand.

Secondly, true it is, that in all outward things, taken in a divided sense, by themselves considered, there is this vilenesse and basenesse, as is said: but considered as they are, or at least should be used by a Christian man in obedience unto God, who hath imposed them upon us: and with faith in his promises to sanctifie them unto us, accompanied with an unfained desire to glorifie God in them, and for them, they begin to change their natures, and are no more base and vile, but honourable and glorious. To conclude therefore

*Omnia munda mundis* \* *To the pure all things are pure, but to them that are defiled, & unbelieving, is nothing pure, but even their mindes, and consciences are defiled.*

To the Eight, drawn from the judgements of God, which haue been exemplary upon works, and recreations used on the Lords day. I say, that this, and most of like nature, are first, rash, & vaine: Secondly, weak  
and



and concluding nothing. It is rash, for who hath knowne the minde of the Lord at any time, his waies are past finding out; and of all others, the waies of his judgements are unsearchable. This our Saviour hath sufficiently taught; as in the \* case of the man borne *blinde*; \* the fall of the Towre of *Siloam*; and \* massacre committed on the *Galileans*. The whole book of *Iob* serues to shew the folly of vaine men, presuming to particularize the foot-steps of the Lord; as if hee proceeded in his justice according to our fancies: yet with \* *Elihu*, we will not leaue off to *darken his Counsels by words without knowledge*. It is as weak, as rash; for it is denied, that either the euill inflicted is a judgement, or that it was for this inflicted, we are forthwith put both to shame and silence.

\* Iohn 9.  
\* Luk. 13. 2.

\* Iob. 38. 2.

You will say perhaps, that by this reply we make all applications to particulars in this kinde utterly unlawfull, and so the remarkable judgements of God shall no way serue to our edification.

Ob.

I answer, that neither of these inconveniences will follow hereupon. For certainly it is lawfull in some cases to apply particular judgements to particular sinnes of particular men, but then we must proceed with these rules.

Resp.

First, when the spirit of God shall be pleased to reueale so much, we may warrantably publish unto others, what the Lord hath revealed unto us. So it was lawfull for any man in *Dauids* time to say, that when *Ammon* was murdered, *Thamar* deflowred, his wiues, and Concubines dishonoured in the sight of the Sun,

\* 2. Sam. 12.  
11. 12.

all this befell him for his murther, and Adultery: for so the Prophet \* *Nathan* had foretold it by his Propheticall spirit. So *Nehemiah*, after their returne from the captivity, might warrantably say, that God brought that evill upon their Fathers, for such and such finnes, because the Prophets had formerly foretold the same. Whensoever therefore the spirit doth reveale it unto us by immediate, and extraordinary inspirations, or mediately by the word, threatening those particular finnes with those particular judgements, which we see to be executed upon them, we may, nay we ought both to obserue it in others, and to lay it to heart in our selues.

\* Rom. 14. 4.

Secondly, we must be well assured, that the thing, which we will suppose to be punished by the Lords immediate hand, be, not only in our opinions, but truly, and indeed, a sinne. This hath ground upon the former: for if it be threatned by God in Scripture, we may be well assured, it is indeed an evill, and hatefull in his sight. If therefore it be a disputable point in the Church of God, suppose the ballance be equally carried on both sides; who are we, that we should take upon us to pronounce a definitiue sentence, condemning our Brethren, which \* *stand or fall to their own master*.

Thirdly, when we finde by observation, that it ever hath been, and continually is so, at least for the most part, we may, though not infallibly, yet more safely particularize in this kinde. So if the *Barbarians* had not mistaken *St Paul* for a murtherer, their judgement had been rightly pronounced out of that generall  
*maxime,*



*maxime*, which holds at least for the most part, *Vengeance suffereth not a murderer to live.*

Fourthly, when the sinner is taken in the very manner, and the sinne doth either naturally, or morally cooperate to his judgement, we may doe well to obserue the Lords hand therein. So many times surfetting and drunkenesse kill immediatly of themselves, and lasciviousnesse begets mortall diseases.

Fiftly, when the Lord proceeds against men by the rule of Retaliation, dealing with them, as they haue dealt with others, meting to them their own measure. This indeed is remarkable, and a man may say with \* *AdonibeZek. As he hath done, so the Lord hath done.* \* Judges 1. 7.

Thus oppression is many times punished with extortion; disobedience to Parents with rebellion of children; adultery with uncleannesse. In such cases therefore we may probably conjecture, though not peremptorily define, because the justice of God doth mostly render unto men according to this rule, though not alwaies.

Sixtly, the conscience of the sinner himselfe is many times a good director to point out unto us the *accursed thing*. For as in other respects, so in this also, the Etymology of the Canonists doth well agree, when they define *Conscience* by *Consonancy* with God. *Conscientia est consonantia animi cum Deo.* The conscience is as it were *Gods Concordance* in a mans own bosome, especially when we are under the hand of his justice.

Lastly, men must beware how they draw the Lord to their

their parties, forcing him to be of their faction even against his will. We foolishly goe about many times to advance our cause by observing of some accidents, which befall those, who either in judgement, or practice dissent from us. But besides that these be vaine observations, and next allied to superstition, if we happen to mistake in our judgements, we make the Lord, as much as in us lieth, to beare false witness with us, who is truth it selfe.

Now whether the observations, which our Sabbatharians haue made in this particular, be not of this rash, presuming, and prophane kinde, let any wise man judge, and (I wish) that they themselves would well consider. For

First, it was never yet revealed by Prophet, or Apostle, that God would thus, or thus punish honest, lawfull, and harmlesse recreations upon the Lords day with such, particular judgements, as are observed, to haue fal'n upon some particular persons in diuers quarters of this land. Let such threatnings be produced, and something is said.

Secondly, as wise, learned, holy men, as any of contrary judgement, affirme, not nakedly by way of dictate, but with sundry reasons in writing, that such recreations upon the Lords day, especially in such manner as is expressed in his *Majesties Declaration*, are no finnes, as hath already been shewed. What insufferable arrogancy therefore is it in these men, to cry out.

Loc



Loe judgements, judgements from the Lord out of heaven? What is this, but foolishly to triumph before the victory, and vainely to think of our selues more highly, then we ought to think?

Thirdly, is it so alwaies or for the most part, and doe not such accidents fall out as frequently upon other daies, and upon other occasions? If the first be not affirm'd, as I am sure it cannot, for there be thousands (the more is the pity) that prophane the Lords day in greater measure, then any of those, in whom instances haue been made, which yet never felt any exemplary evils; 'Tis therefore a wicked and unchristian conclusion to say, Vengeance suffered them not to liue. If the latter be most true, surely we father not the judgements of God aright. When M<sup>r</sup> *Trask* was confuted in the pulpit for his error concerning his new imagined kingdome of Christ, and through the turbulency of his spirit not induring his reproofe came to be silenced, it happened that D. *Sutton*, who opposed him herein, had his next child still-borne: Loe said M. *Trask* to some of his friends, the Lord hath declared himselfe to be on my side: the author of my silencing hath a child still-borne. Had this been a strange accident, and not befalling other women, his collection had been probable; whereas now it was, I will not say, ridiculous, but most vainglorious, if not blasphemous. The case here is much the same.

These Sabbath breakers were taken in the very manner, and their prophanations did cooperate to their destruction.

This indeed is our fourth rule, but still supposing the thing in doing to be a sinne well knowne, and not questioned to the contrary; such as are those of gluttony, drunkenesse, uncleaneffe, which are the instances of that rule. For otherwise there is scarce any good thing, of which it may not be said, that some or other haue been stricken either with sicknesse, or death in the very doing: even preaching, and praying it selfe; The true estimation of things depends not upon the events, or accidents accompanying them. Besides it is not considered by these Exclaymers, whether those, that haue thus miscarried, swarued not frō those directions, & limitations prescribed unto them; for if so, the blame rests upon their own licentiousnesse. But it is taken hand oʒer head; it happened upon the Lords day, and this we think to be enough.

*Ob.* You will happely say, if no liberty at all were given, these evils had been prevented by a generall, and strict restraint.

*Resp.* I answer, that the *Declaration* is so farre from opening a gap to licentiousnesse, that would men keep themselves thereunto, as they ought, the Lords day was never so well observed in this kingdome in any age, as now it would be. Besides, it is most unreasonable to abridge all men of their true Christian liberty in this, or any other kinde, because a few abuse it to their own destruction.

Fiftly, what rule of Retaliation can be pickt from hence? what proportion is there between this pretended sinne, and those conceived judgments?

Sixthly,



Sixthly, did ever the consciences of those, that mis-  
carried, make this application?

And lastly, to what purpose is this Catalogue of  
judgements so studiously collected, but to advance  
our cause, & to draw God to our party; which ought  
not to be done, but to confirme certaine and revealed  
truths, of which no man doubts? It is therefore a  
good rule, which St<sup>a</sup> *Ambrose* giues; let him judge,  
who is not in danger to be carried either by hatred, or  
distast, or lightnesse of minde in his sentence. And by  
this I am sure, our adversaries haue no right to the  
Chaire; their mindes being so disaffected to this truth;  
their spleenes so full of gall against all that gaine-say  
them, and by consequence their hearts so full of levi-  
ty, and vanity in censuring their brethren. If they re-  
gard not St<sup>a</sup> *Pauls* *Quis es tu, who art thou that judgest,*  
let them hearken to S.<sup>b</sup> *Gregory*, setting before their  
eyes our Saviours mildnesse; we men (saith he) for  
for the most part labouring to preserue judgement &  
justice, utterly abandon mildnesse, and mercy: and on  
the contrary, when we would be milde, we cease to be  
just. But our Saviour cloathed with our flesh was ne-  
ver so milde, but that withall he was just; neither was  
he so severely just, as to forget to be mercifull; and he  
giues instance in the womā taken in adultery, in which  
he excellently observed both. For when he said. *Cast  
the first stone* at her, he satisfied the rule of justice even  
in the rigour of the letter of the Law: but when he ad-  
ded. *Let him that is without sinne amongst you cast this  
first stone;* he so qualified it with equity and modera-

*a Iudicet ille  
qui ad pronun-  
ciandum nul-  
lo odio, nullā  
offensione,  
nullā leuita-  
te ducitur.  
Amb. in Io. 8.*

*\* Rom. 14. 4.  
b Plerumq;  
nos cum recti-  
tudinē iusti-  
tie exequi-  
mur, mansue-  
tudinē  
relinquimus  
& cum man-  
suetudinē  
seruare &c.  
Greg. Mor.  
l. 1. c. 10.*

*c. Postulatus  
judicare do-  
minus de pec-  
catrice non  
statim dedit  
judicium, sed  
prius incli-  
nans se deor-  
sum, digito  
scribebat in  
terrâ: nos ty-  
picè institu-  
ens, ut, cum  
proximorum  
peccata con-  
spicimus,  
non hæc ante  
reprehendenda  
iudicemus  
quàm digito  
discretionis  
solentè ex-  
culpamus.  
Greg.*

tion, that the woman escaped. Let us be zealous in Gods name against all prophaners of the Lords day: but let us not be so intemperate in our zeale, as to usurpe Gods throne, pronounce our pleasures upon our brethren, take them out of their graues, and brand them to posterity, as men plagued, and smitten of God for prophanation. I will conclude with the words of the same *c. S. Gregory* upon the same story in another place. Our Lord (saith he) being required to judge the Adulteresse, did not presently pronounce her doome, but first stooped downe, and wrote with his finger upon the ground; he intended hereby to instruct us (saith the Father) that when we see the apparent errors of our brethren, before we proceed to our peremptory sentences, we first wisely consider of the thing, and with the finger of discretion note what was pleasing, or displeasing unto God therein. What our Saviours intention was in this action of his, I cannot say. I am sure, *S. Gregories* observation is graue, and substantiall, according unto which if we reflect upon the clamorous determinations of our Sabbatharians, the point being yet in controversie, and defin'd against them by the most, and the learned'st in the Church; it will appeare, that they neither weigh things in the ballance of moderation; nor distinguish of things with the finger of discretion.

To the ninth, the authorities alleaged speak for the most part as forced witnesses quite contrary to that, for which they are produced; as the Edicts of *Constantine*, the Synodicall decrees. The rest shall receiue answer



answer in the next Question, to which they more properly belong. Those, who haue written to this purpose in the Church of *England* of late yeares are parties; and therefore cannot be competent judges in this controversie.

CAP. XXVI.

*Wherein is inquired after those duties of holinesse, unto which the Conscience is bound on the Lords day.*

**T** Here remains only the last scruple, which is, or can be incident to this subject, *vi*z. What duties of holinesse are proper and essentiall to the Lords day; whether only the acts of publike worship with the congregation: or the private exercises also of those head-graces, faith, hope, loue; unto which, whatsoever is in Christian Religion, may be reduced? And this is indeed a point of chiefest consideration, because it is practicall; and practice being the life, and spirit of knowledge, the conscience can never be thoroughly settled, untill this be discovered. Our literall Sabbatharians affirme in this question; and so affirme, that they make the observation of the Lords day the very abridgment of Godlinesse, in respect of the first Table: and of righteousness, in respect of the second Table. And from hence proceed these wide outcries against any, that shall contradict them; that Religion is laid upon the back, and profane

phanenesse set up in the roome thereof. Nay they so affirme in this point, as that their doctrine is made an open, and professed snare; such a manner of holinesse being exacted, as that it is impossible for any man, living in the state of corruption, to sanctifie a Sabbath in that manner, as is required of him, either in thought, word, or deed. I confesse were it true, that upon the Lords day a man, forsaking the naturall rest of his bed sooner then vpon other daies, must begin early in the morning with the acts of repentance, then proceed to the acts of faith, and after the duties of loue conclude with repentance: and this with that manner of solemnity, and formality, which some require; it must needs be even to the best an utter impossibility, whether we looke at parts, or degrees. But that the observation of the Lords day, in that manner as the Lord himselfe expects, whatsoever men please to impose, is not such a *Chimera* as they fancy, will appeare, I hope, in its due place. In the meane while we will set downe these arguments, which seeme to support this opinion.

#### CHAP. XXVII.

*The Arguments, which seeme to conclude for all duties of holinesse in generall, are set downe.*

**F**irst, from the letter of the Commandement, *Remember to keepe holy the Sabbath day*, we may reason thus: where no one kind of holy-<sup>uities</sup> ~~days~~ are spoken of, there all duties of holinesse are to be understood,



stood; it is generally so in other places of Scripture, as in that of the Apostle, *\* be ye holy, for I am holy:* \* Peter 1. 16 and elsewhere, *\* follow holinesse, without which no man shall see God.* \* Heb. 12. 14. But in the words of the Commandement holinesse in generall is required of us. Therefore &c.

Secondly, that, which is, and ought to be a common duty of all daies, is much more a particular duty on the Lords day. The reason nereof is, both because the Lords day is in many respects to be preferred before all other daies: and because it is set apart from all others unto holinesse. But the private exercises of all gracious habits with our selues, and our families are, and ought to be common performances upon all daies. For as they binde alwayes, so are they indefinitely commanded, without restraint to any set dayes; they are therefore much more required upon the Lords day, being the common duties of all dayes.

Thirdly, any duty is more required upon that time, on which, if rightly performed, it is more acceptable to God, then at any other time. For by this appeares, that God hath regard as well to the time, as to the duty. But all the duties of holinesse, even the private, and personall, and oeconomicall, are more acceptable unto God, if performed on the day of his Sabbath. This appeares; first, by the words of the *\* Prophet saying, if thou turne away thy foote from the Sabbath, from doing thy pleasure upon my Holy-day, and call my Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine owne wayes, &c.* \* Ifay 58. 13. In which words

words plaine it is, that the Lord as much presseth the time, as the duties. Secondly, by the Law of contraries. For if any sinne, as drunkennesse, uncleannesse, blasphemie, and prophanenesse be more abominable in the sight of God upon the Lords day, then upon any other day; it must needs be, that the contrary vertues are more acceptable unto him also from the circumstance of the day. But the former is generally affirmed, especially of the *Scotists*, and is grounded upon that common Maxime in Morall Philosophy, *Bonitas & malitia actionum pender à circumstantiis*, the good and evill of our wayes are to be measured by the circumstances thereof; and amongst these the circumstance of time is not to be sleighted. *Ergo &c.*

Fourthly, the day of Christs corporall resurrection from the graue requires of us above other dayes a spirituall resurrection from sinne in all the duties of holinesse of what kind soever; for this being the generall use to be made of our Saviours resurrection; as appears by the Apostle. *Rom. 6. 4.* it should be chiefly practised on that day, on which the memory thereof is solemnized. All men will acknowledge, that when we doe the duty of the day upon the day it selfe, it is most seasonable; and duties seasonable doth the \* wise man compare to apples of gold in pictures of silver. But the Lords day is the day of Christs resurrection. *Ergo, &c.*

\* Prov. 25. 11.

Fifthly, that Law, which doth enioyne publike worship, doth also require of us all such duties, as are furtherances of the publike. For where the end is commanded,



manded, all such meanes, as directly tend unto that end, are also under precept. But the Lords day requirerh publique worship, as all acknowledge; and the private, personall, and oeconomicall duties of holinesse are maine helps, and furtherances thereof; both preparing us thereunto, and putting life into our performances, and causing us to profit thereby. Therefore, &c.

Sixtly, that, which was shadowed as a Type in the old Sabbath, is required as an Evangelicall duty in the new Sabbath, which is the Lords day; for all the *Mosaicall* ceremonies were shadowes of good things to come, to be performed partly by Christ, partly by his spirit in us. But this quiet rest of the soule, and repose of the spirit in the Lord by all the duties of holinesse, was shadowed as a Type of the old Sabbath; therefore are they Evangelicall duties on the Lords day.

Seventhly, though the letter of the fourth precept be Ceremoniall, yet is the equity thereof morall, and of this there is no question. But the letter of the *Jewish* Sabbath required not only publique sacrificing, but commanded also private rest. *For no man was to goe out of his place*, saith the \* text. The Christians therefore on their Lords day are in allequitie and proportion bound not only to the publique but private duties of holinesse; it is \* *S. Bernards* argument in his *Octo puncta*.

*a iuxta illud  
legis Mosai-  
ce maneat u-  
nusquisq; a-  
pud seipsum:  
nullus egredi-  
atur ostium  
domus suae die  
Sabbathi.  
Bern.*

\* Exod. 16.

Eightly, it is morall in the commandement, that every man learne vpon the Sabbath those things, which

M m

belong

b Quicquid  
fit de ecclesia  
praecepto, cer-  
te lege natura  
& fidei tenen-  
tur Christiani  
ea discere, quae  
suae Saluti  
sunt necessa-  
ria: Est. 3. sent.  
dist. 37. par.  
14.  
Festivis, &  
maximè in  
praecipuis  
solemnitatibus  
magis circa  
ea quae solen-  
nitatis sunt  
immorandum  
videtur, ut pa-  
ritèr & eru-  
diatur ani-  
mus, & exci-  
tetur affectus.  
Bern. Ser. 3.  
in Epiph.

belong to his salvation. This proposition is sett down in *terminis* by a *Popish Schooleman*: farre be it from any good Protestant to speake lesse honourably of the Lords day then such. But it is not possible for us to learne from the publique those things, that belong unto our salvation, unlesse we adde thereunto private exercises of holinesse: as praying, meditating, confer- ring together with actuall motions of all habituall graces in us; for by the one wee fasten them in our memories; by the other wee incorporate them into our hearts. *Therefore, &c.*

Ninthly, the Lords-day is a holy-day, not in it selfe, and in its own nature, as the Anti-Sabbatharians themselves confesse, but as it makes us holy by performing holy duties.. But the exercise of Gods pub- lique worship alone makes us not holy without the private; *Therefore, &c.*

Tenthly, the proper duties of this *Iewish Sabbath*, be- sides publike worship, were contemplative of the Cre- ation (as appeares by the reason of the rest prescribed in the Commandement; *for in six dayes the Lord made heaven and earth*) &c. recognition of their deliverance out of *Egypt*; remembrance of the fall of *Mannah*, and their settling in the land of *Canaan*. The equity therefore, and the proportion of the Commande- ment requires, that we not only worship God in pub- lique, but also privately study, and be good proficientes in the Schoole of nature, in regard of the great works of Gods majestie, and power: and in the Schoole of Christ, in regard of the great mercyes of our redemp- tion. *Ergo &c.*

Lastly,



Lastly, Authorities are infinite. The *Synods* generally say, we should continue in holy duties untill night, having our eyes, and our hands stretched out unto him all the day long; sequestred from all other employments let us only attend the service of God untill night. *Hugo de Sancto Victore* saith, that all the Festivals were appointed, as for other ends; so that we might be vacant unto prayers, and contemplation. To which purpose also many passages out of the Fathers might be brought, especially in their popular Sermons, as every man knoweth. *Ergo, &c.*

*c. Syn. Arelat. c. 19.*  
*Syn. Turon. c. 40.*  
*Syn. Mogun. c. 37.*  
*Syn. Mariscon. c. 7.*  
*Syn. Agath. c. 47.*

CAP. XXVIII.

*The Arguments for the Negative are briefly expressed.*

**F**OR the Negative tenent it is also said. First, that, which is every daies duty, is no duty of the Lords day, as it is the Lords day; for then there should be no difference at all between the Lords day, and other dayes, in regard of the duty therein required; which were to confound the Lords day, to the great disparagement thereof, with other dayes. But the private exercises of those fundamentall graces of faith, hope, loue are the duties of every day.

If any say, that the difference consists in this, that to common dayes appertaine only private duties, to the Lords day both private, and publike.

The scruple still remaineth in regard of those dayes, wherein the publike worship of God is also in use, as

Lecture-dayes, Holy-dayes, &c. unlesse we account those daies also to be Sabbaths, which our adversaries in this question will not agree unto.

If it be farther said, that the difference stands in this, that in other dayes they are only habitually, but on the Lords day actually required.

I answer, that in their other Tractates, an habituall serving of God is so farre rejected, as that they thinke it impossible to walk with any comfort with the Lord, vnlesse we also adde thereunto sundry actuall performances; the time, and manners whereof they also shew us. If therefore any difference be, it is, that we must be wholly taken up with such performances during the whole Sabbath for 24. houres: and turne meere *Euchites* upon the day, which is not required in other dayes. But that the Sabbath is of no such length, hath been already declared; and that God giues no such continue tasks of holy performances, shall, I hope, before we part be made evident.

*¶ Finis non se-  
per est de sub-  
stantia pra-  
cepti, neq. se-  
cundum; veros  
Theologos ca-  
dit sub praecep-  
to. Med. Inst.  
Non idem est  
finis praecepti,  
et id, de quo  
praeceptum  
datur. Aquin.  
1. 2. qu. 100.  
art. 9. ad 2.  
\* Rom. 10.  
17.*

Secondly, <sup>d</sup> the end is not comanded by that Law, in which the meanes are prescribed; for though the precept of the end include also the precept of the meanes, yet not on the contrary. This proposition is laid downe by the *Moralists* as an undoubted *maxime*, and doth evidently appeare. For example, when we are commanded to heare the word, we are not by the force thereof commanded to beleeue in Christ Iesus; yet \* *Faith*, (as saith the Apostle) *cometh by hea- ring*. That rule, which commandeth to beate downe the body, and to keepe it in subjection, doth not require



quire of vs the vertues of humility, chastity, &c. but on the contrary, these, being the end, require the other as the meanes. But the law of sanctifying a holy Sabbath is a law of the meanes, whereby we are taught, and enabled to serue the Lord in the private duties of holinesse, and to exercise in our selues the graces of faith, hope, loue, &c. This also is plaine of it selfe, and requires no farther prooffe. For why doe we resort to the congregation on the Lords day? But partly to be instructed by the word: partly to be inflamed with the loue of God, and zeale unto his service the whole weeke after: as well, as to tender him our publike homage in acknowledgement of his soveraigne dominion.

Thirdly, no affirmatiue precepts are to be extended beyond that, which the letter doth containe; though it be otherwise in precepts, which be negatiue. For example, *honour thy father, and mother*, when we know what it is to honour our Superiours, we haue the whole latitude of this Law. It is not so (I say) in negatiues: as appeares by our Saviours confutation of the *Pharisees* glosses upon the seventh Commandement. But the law of the Sabbath is an affirmatiue precept, and prescribes the publique worship of God in the congregation; therefore is not farther to be extended.

Fourthly, if all duties of piety, and mercy whatsoever were commanded by the law of the Sabbath, then were there no difference at all between this, and the other precepts of the Decalogue, at least for that

day: so that upon one day of every weeke the other Commandements were needlesse, and superfluous. But this is not to be affirmed.

*Ob.* If any say, that one, and the same duty may be under divers precepts.

*Resp.* I answer, that though this be most true, yet must we not confound the Law of God, and make an intricate maze thereof, to the entangling of mens consciences; for the Decalogue is said to be *ten words*, *ten* for their number, *words* for their distinction. I denie not, that one and the same duty may be under divers precepts; but then they are diversly considered, as referred to divers ends. The object of different commandements may be materially the same, but formally distinct: So temperance and sobriety may be both under the sixth, and under the seventh precept; under the sixth as meanes of preservation of ~~health~~<sup>Real</sup> health; under the seventh, as the helps unto chastity, and mortification. But what formality can distinguish the duties of holinesse on the Lords day from the same duties on other daies, I know not; if you say, to sanctifie the Sabbath, the question is begged, and so nothing said.

Fifthly, were the whole practice of Religion both publique, and private the duty of the Lords day, then it would follow, which is also affirmed, that to obserue the Lords day, were impossible to any man in the state of corruption. For I think, no man, unlesse he be some braine-sick *Perfectist*, will challenge to himselfe such a measure of holinesse, though but for a day. But that the Law of the Lords day is thus impossible, being  
not



not a Legall but Evangelicall observation of positive command (for all such are light yokes and easie burthens) is utterly untrue; *Therefore, &c.*

Sixtly, nothing, but what is naturall, and eternall, is commanded in the fourth precept of the Decalogue, binding us under the Gospell; but that private, and personall acts of religion should be performed by us precisely upon this, or that day of publique worship, in that manner as is required, is not naturall, and eternall, binding us under the Gospell. For the Law of nature prescribes only in generall, not any thing for any time, or day, or manner in particular.

Seventhly, that, which is nowhere spoken of, much lesse commanded in the new Testament, bindes not the conscience of any under the Gospell: but the private exercises of religion upon the Lords day are not spoken of, much lesse commanded in the new Testament. For then such commands were easily shewed, & all men would readily submit themselves thereunto.

Eightly, this manner of observation seemeth to change the nature of the Lords day from being the Christian Feast, and transformeth it rather into a day of Fast, & humiliation. For let their doctrine of Sabbathizing be compared to the doctrine of fasting, and we shall finde them the same, saue only that a totall abstinence from all things, wherein nature delighteth, is required in the one, but not so in the other. But we must not metamorphize the Lords day, which is, and ought to be the Christian mans Festivall, wherein he should not only inwardly, but outwardly also rejoyce in the Lord his God. If

*Ob.* If any say, that the true beleiver takes no greater comfort, then in the exercises of humiliation, nothing being so sweet unto him as the teares of contrition.

*Resp.* I answer, that what the \* Apostle. speaketh of affliction in generall (*That afterwards it yeeldeth the peaceable fruits of righteousness to them that are exercised thereby*) is true also of the day of humiliation, of the bruising of the soule in particular; the affliction is one thing, the fruit thereof another; this ioyfull, that for the present grievous, and doth not so well sort with the nature of the Lords day. Vpon which ground it was expresly forbidden the <sup>e</sup> Christians by Antiquity to fast upon the Lords day.

\* Heb. 12.

11.

e Hoc ab om-  
ni ecclesia O-  
rientali &  
Occidentali  
observatum  
contra hereti-  
cos. Can. A-  
post. 62.

*Ob.*

But is it not lawfull then for a man to repent, and be converted unto God comming out of the state of sin into the state of grace, through the troubles, and anguishes of the new birth upon the Lords day?

*Resp.* God forbid; happy doubtles that man, unto whom the Lords day, or any day is the day of his returne *unto the great Bishop and Sheeheard of his soule*: but the question is not of any sinners conversion. But of the Sabbaths observation by men suppoled to be in the state of grace; of whom the habituall practice of holinesse, with the actuall duties of the publike worship, is alone required.



## CHAP. XXIX.

*Wherein is declared, what is to be conceived  
in this Question.*

**H**Aving thus laid downe what may probably be  
said upon either part; for the better settling of  
the conscience herein, these conclusions are to  
be observed.

First, that holinesse, which is required of a Christi-  
an, is of a large extent, taking in all the duties, which  
we owe to God, our brethren, and our selues. For \* *we* \* Pet. 1. 16.  
*must be holy, as God is holy*, being created after his  
image; and this image doth consist in holinesse and  
righteousnesse, as in the two integrall parts thereof;  
holinesse relating, in a restrained sense, unto piety and  
godlinesse: righteousnesse unto justice and judgement;  
unto both which we stand alwaies obliged, and must  
practise them, when we are required thereunto.

Secondly, the duties of holinesse, as contradistinct  
unto righteousnesse, are perfectly contained in the  
four Commandements of the first Table, which are  
so many distinct Predicaments of all true piety. For  
although the duties of righteousness in the second Ta-  
ble put on the attributes of holinesse, as directed un-  
to the Lord, performed in obedience to his Majestie;  
yet are they not formally so in themselves conside-  
red. And although the same duties of piety may  
be comprehended within divers severall precepts:

N n

yet

yet there is still to be observed some peculiar, and distinct consideration, which puts them formally under such, or such a precept.

\* Math, 23.  
38.

Thirdly, that therefore the law of the Sabbath in the fourth Commandement is no transcendent, comprehending all the duties of all the rest, either of the first or Second Table: for then it must needs be the *Summum genus* to the rest, out of which they all may be deduced, and into which they may be resolved. This is verified alone of those two great Commandements, as our \* Saviour call them: *Thou shalt love the Lord thy God with all thy soule, with all thy heart, with all thy minde, with all thy strength: and thy neighbour as thy selfe:* but cannot be affirmed of the fourth precept. For how can we either extract the rest, or almost any of them out of this, or fold them up all therein? It would be a strange inference, to say, *Remember thou keep holy the Sabbath day:* therefore thou shalt have no other Gods; therefore thou shalt make no graven images; therefore thou shalt not take the name of the Lord thy God in vaine, &c. and as strangely would all these being put together make up that one; *Remember thou keep holy the Sabbath day.*

Fourthly, that therefore there is something appertaining to pietie, which is only to be found in this, and in no other precept of the Decalogue. Now what this is, will easily appeare, if we take a short view of Gods worship, as it is prescribed in the severall Commandements. The worship of God is the immediate act of religion, which inclineth the heart and the whole man



to the service of God. And because God must be served not after our fancies, but as he himselfe hath appointed; therefore it is a good Etymologie of Religion, *a relegendo sese intra suos fines*, contracting her selfe within the bounds, and limits, which are prescribed her. For this indeed is the difference between true & false religion; that the one useth a wandring, & extravagant licentiousnesse, whereas <sup>a</sup> the other is fixed and keepe to those limits, which God hath set her. This our Saviour teacheth us in that answer of his unto the Pharisees, *\* glorie unto God the things which are Gods.* For we must not tender him any thing whereby to worship him, which is not his own; so that what justice is amongst men one towards another, the same is religion on mans part towards God. Religion is written naturally upon the heart of man, and rooted in his very conscience, though the print thereof be much defaced by originall, & is more and more daily blotted out by actuall transgressions. For not only <sup>b</sup> these that are within the pale of the Church, but the Heathens themselves, and the worst of wicked men have a naturall sense, and a feeling of religion. There is a kinde of naturall pietie in the soule, saith <sup>c</sup> Tertullian, having for it's object both God himselfe as the chiefest good, and supreme Lord of the whole world: and the holy things of God whatsoever. The practice of this dutie of religion belongs both to the outward, and the inward man: from the inward man are required religious Adoration, Invocation, Dependence, and Thanksgiving. Thus to give God his own

<sup>a</sup> Major pars mundi quicquid obuium est temere accipit; pietas autem, ut in firmo gradu consistat, sese intra suos fines relegit. Cal. Inst. lib. 10. c. 12.  
\* Math. 22. 1.

<sup>b</sup> Quosdam sui numinis intelligentiam universis Deus ipse indidit. Cal. ibid. c.  
<sup>c</sup> Anima nihil de Deo discens Deum nominat, nihil de iudicio eius admittens Deo commendare se dicit. Tert. de carne Christi.

7 Iohn 4. 24. is, as our Sayiour \* stiles it, *to worship him in spirit and in truth*, and is properly that, which we call the feare of God, from whence, as from a fountaine, all good duties whatsoever are derived. For it doth not only produce it's own operations, but doth command, as a Sovereigne Lady, all other vertues; according to that of S. James, *true religion, and undefiled is to visit the fatherlesse, and the widdowes, and to keep himselfe unspotted of the world*. This is religion not formally, but effectually religion, being the cause which doth produce them. But God having not only made us spirits, but bodies, in which our spirits dwell, as in houses of clay; the duty of religion extends it selfe unto the outside of man also, which must likewise giue God his owne. And religion, in this notion, is under the second precept of the Decalogue; in which, as we are forbidden all Idolatrous services whatsoever: so are we commanded such bodily testifications of our spirituall worship, as may best stand with the nature and will of that God, which is worshipped by us. This though it be distinct from the former, yet is not exclusiue to be understood, as if it only exacted formal postures and corporall prostrations; for the \* Prophet assures us, that those, that think to worship God with these only, are abominable in his sight. Outward reverence must ever be accompanied with inward worship, and so performed it is commanded in the second precept. Now it being a necessary consequence, that persons, so inwardly affected, & outwardly regulated, will not at any time, and likely cannot, cast any vile aspersions.

27. James 1.

28. Iſai. 29. 13.



asperſions upon the Lord, or any thing that belongs unto him: but, on the contrary, readily ſpeak all good of his name, whatſoever it be, that makes him known unto us; therefore the third precept of religion giues us the holy mans Character, *not to take the name of the Lord our God in vaine*. Laſtly, conſidering that every reaſonable creature in his particular muſt in this manner giue his Creatour his own; for the Lord having univerſall dominion over all fleſh, ſhould publickly be worſhipped by ſocieties of men: therefore what the former precepts require of every one in particular, that the fourth precept enjoines publickly to be performed by all aſſemblies throughout the whole earth. And herein, becauſe it is a thing of moſt dangerous conſequence to leaue men unto theſelves (for then there would be as many fancies as faces) God hath ever preſcribed publique rites, by which he would be publickly worſhipped, leaving the circumſtances thereof to the wiſdome, and diſcretion of the Church.

Fiftly, if therefore we will ſpeak diſtinctly of the things of God, as is moſt fit we ſhould (for only a diſtinct knowledge is the foundation of true pietie: as confuſed and indigeſted notions are the mothers of hypocrifie, and nurſes of ſuperſtition) we muſt conſider, what are thoſe publique duties, whereby God is publickly worſhipped; for only theſe are immediately under the fourth Commandement. Now the acts of divine worſhip, whether publique or private, are (as hath been ſaid) *Adoration, Invocation, Dependance, or*

*Adhesion and Thanksgiving.* Adoration is the advancing the Lord in our own thoughts, setting him in the highest room of our hearts, and subjecting unto him the whole man, even the conscience it selfe. *Invocation* is the lifting up the heart to the throne of his grace, acknowledging him alone to be the father, of whom is named the whole familie both of heaven & earth, expecting all our wants to be supplied by him, and from him. *Dependence* or *Adhesion* is a fast cleaving to the Lord with full purpose of heart, wholly casting our selves upon his wisdom, power, goodnesse, justice, mercy, with all confidence, quiet, & assurance. *Thanksgiving* is the tribute which we returne him, even the praise and glory of his grace. When therefore considering our selves to be the members of the mysticall body of the Church, we joyne unto the Lords people in acknowledgement of his supreme dominion in these performances of divine worship, we are discharged from the maine, principall and essentiall duties of the Lords day. And on the contrary, he, that either absents himselfe from the publike meetings of the place, where he is, (not being constrained thereunto by inevitable necessity) or being present in body, joynes not in spirit with his brethre in the forenamed acts of publike worship, is an open, and direct prophaner of the day.

Sixtly, we must also consider, what be the generall helps, and furtherances of publike worship. These are foure.

First, Pastors and Ministers are requisite to goe before



fore the people, as their leaders in holy things, and to be in a manner Mediators, betweene God and them; hence are they said to stand upon the mountaines, as the middle way, which makes their feet beautifull,

Secondly, there must also set, and appointed places of publique assemblies, & such haue ever been even in the time of the Apostles immediately upon Christs assembly. Such was the house, wherein they were gathered together on the day of *Pentecost*. And this some are of opinion (how justly I say not) to be the meaning of that passage of the Apostle, where, speaking of *Priscilla* and *Aquila*, he saith, \**likewise greet the Church,* \* Rom. 16. 5. *which is in their house*. Sure we are, that the Sabbath, and the sanctuary, are usuall ioyned together. There must also be lawes, and constitutions for the regulating of the publike assemblies, lest the disorders of them bring both confusion into, and contempt upon the Gospell it selfe, as *S. Hierome* speaketh. Till order was setled in the Church of *Corinth*, what manifold abuses crept in amongst them; pride in some, faction in others, sensuality and prophanenesse in many, like so many Vultures eating up the uery heart of all Christian duties.

Fourthly, the people likewise must be instructed in those things, which belong unto the worship of God, before whom they publikely present themselves: and in all necessary points of faith, and life, that they may know how to walke before him unto all well pleasing, and full assurance of understanding. But here we must remember, that these are not in the commandement

dement directly and immediately, as things of absolute necessity, without which the Lords day could not be a holy Sabbath: but indirectly, and by way of conveniency, for the well or better being thereof. For suppose, there be no Minister in a Parish, a supposition not impossible by suddaine death, unexpected imprisonment, particular persecution; suppose also the usuall place of meeting to be taken away by any accident, or calamity; suppose there were no lawes for to order such assemblies, or Magistrates to execute those lawes, as in the ruines of a State; I would not doubt but in such cases the Lords people might assemble themselves upon the Lords day, adore the sacred majestie of God, invoke his holy name, protest their dependance upon him, and giue him for a sweet smelling sacrifice the fruits of their lips. Else, how is \* our Saviours promise appliable unto all men, *where two or three be gathered together in my name, I will be in the mid'st of them?* Else, how did many of the Primitiue Christians (thinke we) keep the Lords day in the absence of the Apostles, having not as yet a settled Ministry? Else, how doe those, that travaile by Sea, (I think not, that every ship carrieth a Minister,) else how doe many of our Marchants in some factories in forraine parts, where the publike practice of their Religion is not tolerated, and a Minister of their owne is not to be had; I say, how doe these obserue the Lords day? Surely if any or all of these employments did inevitably cast men upon the rock of prophaness, they were vtterly unlawfull for any Christians

to

\* Math. 18.  
20.



to undertake. It cannot therefore be sufficiently admired, whence that opinion was at first taken up, which is now mistaken even for a *Maxime* in Religion; that unlesse there be Preaching in a Parish, the Lords day cannot be sanctified by the Parishioners. Nay many of our common people are at that height in this fancy, as to think it an obligation lying upon their consciences to heare an Afternoones Sermon also, if possibly it may be had. If therefore their own Pastor, either through sicknesse, or absence, or other reasons, cannot satisfie their desires herein; they forsake their owne Assemblies, and wander as their humours lead them. By this misprision, that which is but a help unto the worship, is esteemed by the vulgar above the worship it selfe, and all the branches thereof; and as it was said in another case, the Daughter hath eaten up the Mother. Farre be it from me to speak, or so much as think in secret any thing in the prejudice of that great and glorious work of *Preaching*. Sooner shall my tongue cleave to the roofof my mouth; for I know it to be Gods ordinance, *even his mighty power unto* \* Rom. i. 16. *salvation*; it sowes the seed, whereby we are begotten; it is meat, whereby we are nourished; Medicines, whereby we are healed; both Oile, and wine being powred thereby into our wounds. By it the understanding is informed; the memory refreshed; the will inclined; the affections made pliable; the heart comforted; truth preserved; errors and heresies beaten downe. But yet farre be it from any man to make an Idole of it; which is done, when either we advance it above, or equall it

O. O.

with

with the publique worship. By this preposterous conceit of many well-minded people a grand inconvenience hath befallen the Church of England; from which most of her other mischiefs are hatched; First, in opinion, that he is no lawfull Minister, which is not a Preacher; Secondly, in practice, for all men to avoid this exception, or brand rather, as suddenly, turne Preachers, as they doe Ministers. So that if any man conceive a good opinion of himselfe, that he may doe good in Gods Church by some wayes or other, he shuffles into holy orders, and immediately from them into the Pulpit. And every Youth, whose maintenance extends not it selfe beyond three or foure yeares in the University, as soon as he is old enough, will be a Minister; and then 'tis a foule disparagement to him not to be a Preacher. Hence especially, partly through ignorance, partly through impudence, faction is fomented; the people humoured; and misled; Religion is made a Maze, & quite changed from that, which originally it was.

Seventhly, it is not to be doubted, that there may be also many personall furtherances of the publique worship, whereby particular men may be made more apt therevnto, more devout therein, receiving great comfort, and profit thereby. But that such preparations, or previous dispositions, or what else we please to call them, are under the precept of the Lords day, as it is our Christian Sabbath, doth not follow. For

First, they are not of absolute necessity, without which the publique worship must needs fall to the ground:



ground. I think no man will say, it is impossible that a man should worship God in publique, which hath not done it in private, otherwise then habitually. It is not here, as in acting a part upon the Stage, to which a man comes as a new thing never heard of before; for we are bred in a Christian state, nursed in a solicitous Church, acquainted with God his word, his worship, as it were from the Cradle. Few men (I think) there are in our congregations, which cannot suddainly recollect themselves from other distractions, to ioyne with our brethren in publique, unlesse transported with unexpected, and violent temptations.

Secondly, no particular rules can be prescribed, which shall universally direct all men of all rankes, & endowments, which not observed, they cannot worship God in publique. Must we read the word of God in private? What shall become of them, whose education hath not extended to the *Primmer*? Must they pray in private, and secret, otherwise then the Church hath taught them? What shall such doe as haue not the help of books, and are not arrived to their imagined perfection of extemporary effusions? Must they repeat a Sermon, or Catechize their families &c? what if they cannot? Where are those duties commanded *pro hic & nunc* (as they speak) upon the Lords day, but in publique Assemblies?

Thirdly, supposing therefore a generall precept of preparation to the publique, which no man will deny, for the \*holy Ghost commandeth it expressly,\* *Eccles. 5. 1.* keep thy foot, when thou goest into the house of God: The

Schooles teach us, that the manner of performing the duty falls not under the precept, in which the duties is commanded. If thy foot be kept, it matters not by what meanes thou keep it. In a word therefore, personall & private helps of the publique worship, not as it is publike, and regarding the whole congregation, but looking to our owne profiting thereby, are only generally commanded us; the particulars being left to every mans discretion, and no mans conscience is further burthened.

Eightly, with reservation therefore of Christian liberty, those, that can and will spend the vacant times of the Lords day in the private exercises of piety, are by no law prohibited, by no authority discountenanced, ought not by others to be disheartened, but encouraged rather; with these Provisoos, First, that they put no Religion therein, as if God required it at their hands, as a part of the dayes sanctification; for then are they guilty of will-worship. Secondly, that being personall devotions, they be performed in secret, for so *\* our Saviour hath directed.*

*\* Math. 6. 6.*

Thirdly, that when they are extended unto the whole family, the Master of that oeconomicall discipline be well fitted, and qualified thereunto, and presume not beyond his measure.

Fourthly, that he keep himselfe within the compass of his owne charge, not admitting any of other places; for then he becomes offensive to the State, who hath, and that justly, a ieaously over all such Assemblies.

Fiftly



Fifthly, that, what is done herein, proceed from the sincerity of his heart, without any respect unto sinister ends, else they are meere pretences.

Lastly, that they be not burthensome to their servants herein, so as to make them weary of good things, of which our natures are impatient; but so, as that the day be unto them both a spirituall, and a corporall refreshing.

Ninthly, all such things whatsoever as keep us from, or hinder us in the publique worship, are altogether unlawfull upon the Lords day. This conclusion is evident of it selfe from the premises, and conclusions of the former questions, and is generally assented unto; only the scruple is,

Whether any thing, save that, which is a holy exercise of Religion, be not such a hinderance; as walking in the fields, talking of other things, honest recreations. For by this meanes we are debarred of that profit, in whole, or at least in part, which otherwise we might reape from the publique exercise.

To which I answer, first, that publique worship is one thing, and our private profiting thereby is another; both commanded indeed, but in sundry precepts; the one in the law of the Lords day, the other in those generall precepts, \* *believe the Gospell*, \* *be doers not hearers*, \* *receiue not the grace of God in vaine*, \* *let the word dwell plentifully in you*, &c. & are in some sort the end of the precept of the publique worship; in some sort I say, because not the first and chiefest end. For this is to acknowledge Gods supreme dominion,

Rest.

\* Mark. 15. 8.

\* James 1.

22.

\* Cor. 6. 1.

\* Col. 3. 16.

a Nota has re-  
gulas, quibus  
rories uti o-  
porteret. Scilicet  
non esse idem  
finem precep-  
ti, & id de  
quo precep-  
tum datur;  
quia finis pre-  
cepti non ca-  
dit sub pre-  
cepto, ut id,  
quod precipi-  
tur, sed ut in-  
tentū à Legi-  
latore. Quo-  
niā ex hinc  
habet solutio-  
nem multarum  
questionum  
pro omnibus  
erudit is, &  
bonis mentibus  
metuentibus  
culpam, ubi  
non est, Cajet.  
in Aquin. 1. 2.  
q. 100 art. 9.  
\* Lopez, parte  
1. c. 34. de cir-  
cumst.

preservation of the Catholique doctrine, and the uni-  
ty of the whole Church; but a more remote and sub-  
ordinate end, and last of all intended by the Law-gi-  
ver. But here we must remember, that *finis precepti*  
*non est sub precepto* that is, if we come short of the end,  
for which any thing is commanded, so we faile not  
in the thing it selfe; we sinne not against the precept,  
wherein the thing it selfe is commanded. This saith  
Cajetan, \* Lopez & others, is a good rule to be obser-  
ved, for the quieting of weak consciences, which  
feare many times, where no feare is; conceiving that  
they transgresse more Commandements, then they doe  
indeed. He that is not bettered by the publique As-  
semblies, sins indeed, but not against the Commande-  
ment of the Sabbath, which injoynes those Assemblies.  
Although therefore men must not think it enough to  
stand in the congregation, as Images in the glasse-win-  
dowes; yet if we joyne with our brethren in the acts of  
Gods service, suppose we receive not improvement  
of grace therefrom, we must not presently be arraig-  
ned for prophane of the Lords day.

You will say, our edification in religion being re-  
quired (say by other precepts) we are alwaies bound  
to forbear such things, as are destructive thereof, as  
sports, playes, and all other waies, which have no affi-  
nity therewith.

I would gladly know, what difference there is be-  
tween the publique worship upon the Lords day, and  
the same upon other daies. The same word is prea-  
ched, the same prayers used, the same hymnes are  
sung,



fung, the same Ministers employed, the same people present; yet neither honest recreations, nor lawful vocations, nor manual operations, are then thought to be hinderances to our profiting by the publique Assemblies. Then they steale not away the seed sowne, they choak not the good word of God, they drive not out of our hearts either the exhortations of the Minister, or secret motions of the spirit; why then must they doe this upon the Lords day? have the ordinances of God lesse vertue? hath the day lesse promise of grace? Are our hearts then more unteachable? Are they not destructive of good things at other times? and are they so at this time? By this it plainly appeares, that we place some holinesse in the day it selfe. Besides, there is a grosse ignominie, and fowle aspersi- on cast upon those, whom they oppose in this point; as if they countenanced such licentious waies, as must needs destroy the work of grace in the Lords people; not honest recreations, which serue to refresh them, are intended; but luxurious delights, in which the *Jewes* did Sabbathize, are insinuated; serving onely as provocations to lust, and incentiues of sensuall pleasures. *Charity thinketh not evil, saith the \* Apostle; & \* 1. Cor. 13. 5. evil be to him that thinketh evil, saith the Proverb.* It is the easiest point of Rhetorick to be eloquent in speaking evil; he that hath a galled minde, a discontented fortune, an unquiet spirit, and hath been accustomed to a rash censuring humour, may soone become a bitter *Satyr*ist.

But what else are May-games and Morrice-daun- ces,

ob.

ces, but small and broken delights, and why may we not have more of these? I know I wish I had.

Resp.

Of pleasures no man will say, that they are in themselves and in their own natures sinful, but only by use or abuse rather. But we please not to observe what care is taken to prevent such abuses, the time allowed being very little, the company restrained, the ministers of justice to be very watchfull herein, that they may indeed recreate the spirits of the meaner people, not corrupt their minds.

Ob.

But the Saints take no such pleasure, as in holy things.

Resp.

Indeed there is no joy to that of the holy Ghost, no delight to that of the inward man, no comfort to the comforts of God, but what then is all the refreshing of nature, pleasing of the sense, solace of art, unlawfull in their times and seasons?

Ob.

But though these sports be circumscribed to certain houres after Evening prayer, yet in the mean while they draw away the minds of the vulgar, & their hearts runne after them, though their bodies move not in them, hence the Lords Sabbath is a wearisomenesse, and they lay within themselves, when will it be ended.

Resp.

I answer, that this is an inward and spiritual wickedness of their secret thoughts, which none is able to discover, and therefore none should presume to judge. But suppose it, for there is no evil imaginable by any, which is not practised by some, are they therefore unlawfull, and not to be permitted? Doe you many a time their best Auditors sometimes with as long,



long, as empty discourses? Are not, think you, many poore servants wearied with private exercises, and with they were at an end?

If you say, this proceeds from their wicked hearts?

Ob.

Change but the names, and answer your selves.

Resp.

If you reply, the reason is not the same, for these things are good in themselves, and under precept.

Ob.

I answer, indeed the things are such; but not under the precept, of which we speak; much lesse, that manner of performing them, which is prescribed, from whence the wearisomenesse doth arise.

Resp.

But those recreations, which are permitted, doe not, as is pretended, refresh the spirits; but on the contrary, many of them being violent exercises wast and consume them.

Ob.

As if a thing toylsome in performance may not recreate the performer. A Scholar, that hath spent his spirits in his study, doth he not betake himselfe to some bodily exercise *usq; ad ruborem*, nay *sudorem*, to reviuue them? For these being wasted by nothing more, then by the continuall bent of the minde (as the strength of a bow, that stands alwaies bended, relents alwaies by degrees, untill it come to be of no strength) our severall recreations cause severall diversions, by which the minde being let loose, and the body in agitation, the spirits receiue a kinde of new life.

Resp.

But if you open a dore to liberty, it will soone become a wide gate to licence.

Ob.

I answer, that the dore of true Christian liberty should in all things stand open to all the Professours

Resp.

1. Pet. 2. 16

of the Gospel, with the Apollon's limitations; that it  
neither be a cloak on the one side nor a will spoken of  
on the other side, as an occasion of falling to our bre-  
thren; with these cautions I never know that truth did  
harm in Gods Church. As many say, that many use it only as a cloak, under  
which they vent their prophanations; so it becomes  
an occasion of falling to some, and of griefe of heart  
to others of Gods people.

Resp.

In answer, that such haue the greater sin. It is a feare-  
full condition, when even the truth it selfe shall thus  
cooperate unto their destruction; but better it is, that  
some offences come, then either truth be lost, or peo-  
ple nurse up in Hypocrisie, and superstition. For my  
own part, I think, all kinds of holy frauds (under which  
perhaps these Sabbatharian tenents may be ranged)  
by whomsoever practised for what advantages soever  
may accrue therefrom, to be grosse delusions of men,  
more mockings of God, and most unbecoming the  
profession of the Gospel. As for the well-minded  
Christian, that takes offence, he is rather to be pitied,  
then humoured; and ought to be well informed of  
passive scandals. For it is not enough to say, we are  
offended; but we must consider, how justly; whether  
of weaknesse, or obstinacy, I meane, in regard of the  
publique declaration of the Magistrate. For in case of  
this nature, a reason being rendred, protesting against  
the prophanation of the day, nothing being intended,  
but the informing of the judgement, the setting of the  
conscience, the good of poore people, preservation of  
unity



unity and uniformity; howsoever our private judgements incline us, we should rather comply with Authority, then be scandalized; especially, in points that are so disputable. These things thus premised, we shall easily satisfie the adverse arguments.

Chap. XXX

*Wherein satisfaction is given to the reasons formerly alleged.*

**T**O the first, the words of the Commandment are mistaken; for not all holy duties in grosse; but only that kinde of holinesse, which is proper to the Lords day, is there spoken of; the words are plaine, *Keep holy the Sabbath day*; and the fourth precept is no transcendent, as is said in the second, & third conclusions.

If any say, that the Lords day differs from others in this, that the whole Sabbath is to be spent in holinesse; whereas in other dayes such portions only, as may be well spared from other imployments, are required of us.

I answer; first, this is only said; secondly we have no president hereof in the Jewish Synagogue; Thirdly, the contrary doth appeare by the Question formerly disputed concerning the duration of the Lords day. Lastly, how can the conscience be satisfied herein, being utterly left to seeke, by our adversaries themselves, where to begin, or where to end the day: nay the scri-

Ob.

Resp.

pute being utterly silent in this particular, if we speak of the Lords day, as being our Christian Sabbath.

To the second, the Lords day may be considered,

First, in its absolute nature, as a part of our time; & in this respect it is most true, that, what is the common duty of all daies, should be also that daies duty; the rather, because all other employments are abandoned, and therefore more leasure is afforded.

Secondly, in his relative nature, as separated from the rest of the week to the service of the congregation; and so there are especiall duties appointed, which are not common to other daies by vertue of the fourth Commandement. The reason, from the lesse to the greater, is of no force, because it speaks not *ad idem*; for the Lords day, as it is a day, and part of our time, is no better then other daies; but as it is the Lords day devoted by the Church to the Lords service, it is indeed the Queene of daies, and therefore therein the highest and noblest Christian duties are performed in the publique worship, even by the precept of sanctifying the Sabbath day.

To the third, Familie-duties are not acceptable unto God performed upon one day more then upon another, if there be no other considerations concurring thereunto. He that is no acceptor of persons, is likewise no acceptor of times, otherwise then the Apostle expresseth it out of the Psalmist; *To day, if yee will heare his voice, harden not your hearts*; by which is meant the whole time of the Gospel. Nor are the sinnes of men more hatefull, because committed upon that day,

\* Heb. 3. 7.

unlessc



unlesse they carry with them an open or secret malignity, hindring either the duties of the day themselves: or our holy and religious performing of them, as the \* Schoolemen teach. And so the words of the Prophet *Isaiah* are to be understood; for their covetous desires, voluptuous living, and cruell practices made them come before the Lord in his sanctuary onely in outward appearance; formally personating what God really required, nay abounding and persevering in their wicked waies: as \* *Iustin Martyr* expounds that place. More to this argument, in that which followeth.

\* *Aquin. Sylv. Cajet. Nav. Sor. Canus, Med. An circumstantia divini festi sit necessario confitenda? Duae sunt opiniones; prima Modernorum; qui tenent*

To the fourth, the day of *Christ's* resurrection from the graue, requires no more our resurrection from sin, then other daies; unlesse only by way of motive, or remembrance. Thus indeed this day, as all other consecrated things, doth receive from its consecration an especiall qualitie to beget in the hearts of men the sparks of devotion, unlesse they be hindered in them by want of reverence. What therefore \* *Gerson* affirms of Churches & consecrated places in regard of repentance, we doubt not to affirme of the Lords day in regard of all holy duties. The Church or consecrated place (saith he) is, by reason of its venerable condition, *ad penitentiam provocativus*; a place provoking unto repentance; & from hence he hath these conclusions. First, that ordinarily it is a work more holy in it selfe, more pleasing unto God, more profitable unto us, to pray in consecrated places, then elsewhere; because the Majestic of the consecrated place doth more incite

*partem affirmantem; 2a sancti Thom. Ios. Ang. Vide Iustinum Martyr in Dial. cum Tripbone. a Quamquam vallis hac missae universaliter fit locus penitentiae, nihilominus Templorum locus sua quidem religione et ad penitentiam provocativus &c. Gerson. de vita Clerici.*

us unto devotion. Secondly, that all blasphemy, either in words, deeds, or signes is so much the more execrable, by how much the place is more holy. Thirdly, that one cause, why wicked Priests are worse then wicked Lay-men (which *S. Augustine* saith, he often found by experience) is, that they abuse those things, which should winne them unto repentance. Fourthly, that those affections, which separate from God, are every where damnable, but much more in the Temple: as appeares by our \*Saviours overthrowing the Tables of the money-changers there. So say we, that the Lords day, by reason of the glorious dedication of it to the Lord Christ, as the memoriall of his resurrection, is in it's selfe provoking unto newnesse of life; that holy duties are on this day ordinarily performed with greater fervency of spirit; benefit to our selves, and therefore acceptance with God, because the Glory of the day is apt to put life unto our performances; that all irreligious conversation is therefore the more execrable upon that day; that the reason, why wicked Christians are worse then Godlesse Heathens, many times is, because they abuse all such things, whereby the Lord would draw them unto himselfe, & amongst others the Lords day; that all thoughts, words, and waies, which separate from God, are alwaies damnable, but much more upon the Lords day from this ground and no other. But hence as it doth not follow on the one side, that it is not lawfull elsewhere to repent of our finnes, or to make our prayers unto God, saue in consecrated places; or that whensoever we  
come



come thore, we sin, if we performe not these duties: so neither here, on the other side, must we conceive, that no holy duties are to be done but on the Lords day: or that we break the Law of the Sabbath, if, during the whole day, we doe not performe them.

And by this, which hath been ~~last~~ said, not only the present argument receiveth full satisfaction: but (if I mistake not) that great stumbling block of these times, of *bowing toward the Communion Table* is removed out of the way of all well-affected people. For the Table being amongst consecrated things, either it acquires something by vertue of its consecration: or else the action of the Church is not only voyd, but also vaine, & idle; which no man will (I think) affirme. That, which the consecration conferres, cannot be any reall quality of holinesse, for of this it is not capeable; it must needs be therefore only a fittnesse or aptnesse in the thing consecrated to work upon the minds and understandings of men, considering it as consecrated. And is nothing else, but an aptitude to stirre them up to holy thoughts upon those things represented, and acted upon that holy place. which, multiplying themselves, doe at last break forth into the act of holy worship, in generall of the whole Trinity: but particularly of the glorious person of the Sonne of God, who humbling himselfe unto the death of the Crosse, tendered unto his Father an universall, and holy sacrifice for the sins of the whole world. Not the Table therefore is worshipped; for this is so palpable *Idolatri*, as cannot be incident to any Heathen: nor any thing set upon

a Consecrationes Ecclesie  
non sunt re-  
vera opera,  
sed sunt effica-  
ces. Cajet.  
in Tho part. 1.  
qu. 83. art. 3.  
Res. Consecra-  
ta habiles  
dignum ad  
exortandam  
in nobis reve-  
rentiam, &  
devotionem.  
ibidem.  
b Deus est  
presens Alti-  
ri, Ecclesie;  
& aliter hu-  
jusmodi spaci-  
ali modo, sicut  
voco instru-  
mento ad ex-  
citandam re-  
verentiam, &  
devotionem  
circa divinum  
cultum. &c.  
Cajet. ibidem.

Ecclesiæ Al-  
 tare & alia  
 huiusmodi ex  
 consecratione  
 adipiscuntur  
 quendam spi-  
 ritualem vir-  
 tutem, per  
 quam apta  
 redduntur de-  
 vino cultui,  
 ut scilicet  
 homines devo-  
 tionem quan-  
 dam exinde  
 percipiant,  
 & sint para-  
 tiores ad divi-  
 nam, nisi hoc  
 propter irre-  
 verentiam  
 impediatur.  
 Aquin. parte  
 3. qu. 83.  
 art. 3. ad  
 tertium.

upon the Table, (the reserving of the consecrated E-  
 lements we leave to the Church of Rome, and there-  
 fore there is no thought here of Transubstantiation)  
 but *Christ*, as the *Messias* slain, the propitiation for  
 our finnes, by whose stripes we are healed. The Table  
 is only a memorative instrument, unto which the as-  
 sistance of grace is never wanting, either to beget in  
 our minds such thoughts of the death of *Christ*: or to  
 extract from our persons such a worship of him, if we  
 be not otherwise wanting to our selves. And for my  
 part (if this be all, which is practised; I am sure, it's all,  
 which is taught by the Learned, even in the Popish  
 Schoole it selfe) I see no reason, why, if a day *quatenus*  
 a separated day may be thus *memorative*, a Table or  
 ALTAR (call it what you please) thus separated,  
 may not be so likewise: or why we should not readily  
 imbrace all occasions, opportunities, helps, and fur-  
 therances of worshipping the person of our Lord  
*Christ*; whose honour is generally impaired by sundry  
 Heretiques, and most maliciously fought against by  
 Satan, Anti-*Christ*, and all his complices. Which if  
 some had well understood, it had not been possible  
 for them to have stumbled thereat; at least they would  
 have forborne many uncharitable investives against  
 their brethren, who, upon those grounds, exercise  
 this worship.

To the fifth, all meanes, directly tending to any  
 good end, are included in the precept of the end; but  
 private duties, as they are here required, are no where  
 commanded as meanes unto the publique, but rather  
 oke



on the contrary; for we doe not therefore accustome our selues to private duties, that so we may be able to serue God in publique: but we therefore attend the publique, that thereby we may be the better enabled to worship him the whole week after. So that if the Lords day be indeed sanctified by the sincere performance of publique duties; the conscience is not farther obliged under the penalty of sinne, by any precept yet reveal'd concerning the Lords day.

To the sixth, it is most true, that the spirituall repose of the soule was shaddowed out unto us by the corporall rest of the body in the *Jewish* Sabbath; so that our whole life should be a holy rest unto the Lord from the servile works of sinne and Satan; and how men sinne against the Lords day in particular, if the Consecrated day be not a motiue unto them of holynesse, hath already been said. But that the day it selfe and the sanctification thereof, such as is here prescribed us, was prefigured by the old Sabbath, we vtterly deny; that which was shaddowed thereby, being the duty of the whole time of the Gospell, not of any particular day.

To the seventh, there is no proportion at all betweene these pretended observances, and the *Jewes* private rest; for certaine it is, that when amongst them no man went out of his place upon the Sabbath day, they performed a publique duty, celebrating thereby that common rest, which they had now obtained from the slavery of *Egypt*, wherein every family, and person amongst them shared.

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*Ob.* If you say it's so here, God being privately worshipped by all, there doth result out of the particulars the publique honour of God, acknowledging our spirituall deliverance from sinne, and Satan.

*Resp.* I answer, that though this be most true, yet the case is most different; for

First, they had an expresse precept in that kind, and the whole time was chalked out unto them; it is not so with us.

Secondly, that only was required of them, which was most easy for every one to performe; whereas those holy performances, which are here required, come not within the reach of every mans measure.

To the eight, supposing that, which many of the Schoolemen teach concerning our edifying in holy things on the Lords day, the argument is faulty in its other proposition. For that we cannot learne of the Lord in publique without private exercises so varied and spunne along throughout the whole day is not true: neither can any thing be universally affirmed herein, considering the different states, graces, and abilities of men.

To the ninth, the Lords day is said to be holy, no otherwise then other things, which are consecrated to Gods publique, and holy worship: and how farre things of this nature are apt of themselves, and therefore doe often cooperate unto holinesse in us, hath already been declared.

To the tenth, it is most true, that God intended by the Law of the Sabbath to mind his people of the worlds creation:



creation in six dayes, but that he did bind them thereby to contemplate the particulars thereof, which few but Philosophers are able to doe, I think no man will affirme. So the Lords day was sett a-part for the memory of Christs resurrection. But what those private duties are unto this, I see not, unles you say that article is to be studyed. And to speak truth, if men would upō this day preach Christ in publique, & spend their private meetings only upon this subiect (for Christ is a Theame seldome insisted upon) true Christianity would be better knowne, mens consciences would be better settled, those meetings more charitable, and innocent, and none could oppose them therein. But as the Proverb is *Quid hac ad Iſphāli boves*, to the continue, and un-interrupted exercises, of which we speak?

Lastly, those Authorities, which are and may be brought to this purpose, (to which may be added, that *Canon* of the Church of *England* in the dayes of King *Edward*, for spending the Lords day in private prayer, and thanksgiving; acknowledging our offences, reconciling our selues unto our brethren, visiting the sick, comforting the afflicted, relieving the necessities of the poore, instructing children, and servants in the nurture and feare of the Lord) are not delivered by the Church, or ancient Fathers, as expositions upon the fourth Commandement: as if they were the duties of the Lords day, as it is a Sabbath: but only as pious and Godly admonitions, where by to traine up men in religion, and allure them unto holinesse. *Moses* Num. 11. 29.

would ha<sup>u</sup>d been glad, it all the Lords people had been Prophets; but no man will say, that *Moses* therefore commanded them to prophecy. The \*Apostle wisheth, <sup>\*Acts 26.29.</sup> all men were such as himselfe was; shall we therefore condemne, as transgressours, those that were not such? It is so here; for although the Church doe not account for evill doers those, that either cannot, or doe not spend the Lords day as aforesaid; yet I assure my selfe, that both the Magistrates, and every good man will be glad to see men make a good progresse in true piety and religion. But what may commendably be done by some, and what must necessarily be done by all, are distinct things; and herein stands the present Question.

*Ob.* If any say, that therefore the *Sabbatharian* tenent must needs be better, and safer then the contrary.

*Resp.* I answer, it doth no way follow; for though the practice may be better, being rightly qualified, which seldome is; yet the doctrine is worse, for

First, it is false in it selfe;

Secondly, unnecessary burthens are laid upon the conscience.

Thirdly, many doubtfull perplexities are occasioned thereby.

Lastly, an apparant *schisme* is made, and fomented in the Church.



CAP. XXXI.

*Wherein is contained the conclusion of the whole, setting downe a short delineation of both the opinions, and tenents, in these severall Questions.*

**F**OR conclusion of the whole, it will not be amisse, to present the Reader with a summary of the doctrine on both sides; that so with one cast of his eye, he may be able to see both wherein they dissent, and which is more rationall in it selfe, and more suitable to the word of God. And here let the Reader take notice; first, of that, which <sup>a</sup> Mr *Sprint* hath well observed, that in the most materiall points we consentingly agree, though in certaine circumstances we differ, each one abounding in his severall sence; which makes it strange to me, that our Adversaries should so stick in these points, even against Authority it selfe; since we so consentingly agree in points materiall. This I say being premised, not to take notice of every thing, which might be collected out of the severall treatises hitherto extant; I conceiue, that the finest thread, in which these *Sabbatharian* positions can be spun, may be thus drawn. First, that God, having created *Adam* in Paradise, revealed unto him the creation, with the order, and manner, and time thereof, within the compasse of six dayes. That the seventh therefore was the day of his rest; which he would haue observed as a Sabbath by him and his posterity. That this

<sup>a</sup> The observation of the Christian Sabbath. Page 15.

day was most fit to be appointed ; not only in regard of God, who then rested ; but in regard of man also, who was on the seventh day to enter upon the dominion of the world, as the Master thereof, and what better entrance, then with the service of his Creatour, in sanctifying the Sabbath day. That hence came all his time to be divided by weeks, the boundary whereof was, and that by diuine institution, the Sabbath, God having blessed the seventh day and hallowed it. That this hallowing the day, was the declaration of Gods will ; not what himselfe meant to doe long after, but what he would haue men to doe from that time forth in all their generations. That thus it continued in the practice of the *Patriarches*, before, and after the flood, for else it had been impossible for the *Israelites* to haue known (as it is plaine they did by their gathering of *Manna*) which were the six dayes of the creation, and which the seventh of Gods resting. For sure we are, the time was first divided into weeks ; moneths, & yeares, being not knowne, till by long observation found out by the course of the Sunne, & Moone. That though in this manner the Sabbath was given *Adam* by positiue Law, yet easy it is to follow the footsteps of nature guiding us thereunto. For all men acknowledge, even by naturall light, that some time is to be sett a-part for the publique worship ; but being to seek of the proportion in speciall, and portion in particular, nature kindly reacheth forth her hand, guiding us to these also, assuming as followeth. That not only some time, but a sufficient proportion thereof is necessarily



cessarily required, as to all other workes, so to this of the publique service. That reason teacheth, it is fit the Creature should waite the leasure of his Creatour in the designation of this sufficient proportion: the Creature being under his absolute power, and being no equall carver to it selfe in things of this kind; and reaping also greater comfort in any observance, for which it hath the warrant of its Creatour. That seeing the week was the originall partition of time, it must needs be more convenient to sett one day of the week a-part for the service of God, then one in a fortnight, or one in a month. That herein an uniformity ought to be observed by all man-kind throughout all generations; without which, there must needs follow a manifest *Schisme* in the Church, rent in the State, and also in the world, if some in some places obserue one day Sabbath, others in other places another day. That there is no such ground of uniformity, as the word of God, to whom all men owe and professe there ready subjection; as for mens constitutions, though upon never so good groundes, there are others as wise, & good as they, at least in their owne opinions, which will take liberty to vary from them. That therefore it is fit, God himselfe should shew us, not only the specificate proportion, but the particularity of that specification. That in such designations as these, the will of God is made manifest unto us, sometimes by his words, sometimes by his works; so that if the Scripture were silent, as it is not, yet this is a generall direction, that the work of God done upon any day, is, and ought

ought to be the ground of its hallowing: If therefore we discern one day to be preferred before another in some great and notable work; naturall reason teacheth, that day of all others to be chosen for our publique Sabbath. That thus stands the case both in regard of the *Jewish*, and Christian Sabbath; God having marked out unto them their Sabbath by the work of creation, ours by the work of resurrection. That there needs no such recourse notwithstanding to the works of God, having so expresse a Text, as that of the second of *Genesis*; for the making good whereof against the fond Dreame of *Anticipation*, may be brought whole Iuries of Fathers and moderne Divines. And reason it selfe averreth it by an unanswerable *Dilemma*; for that passage must be written either before the Law; and then God must reveale to *Moses* before hand what he meant to doe in the Mount, which is not probable: or after the law, and then what reason had *Moses* to speak thereof in the story, since it was so fully declared in the Tables? That of those three things before spoken of, the time in generall, the proportion in speciall, and taxation in particular, the first only is generally received for Moral; the other two are Positiue rather then Ceremoniall; for what need of Ceremonies in Paradise? That the specification of one in seven was ceremoniall only respectiue to the rest of the seventh day, not of the seventh it selfe; for what ceremony can be found in the time indefinitely considered, which is one of seven? That the *Jewes* resting upon their seventh, did prefigure Christs rest in the grave,



graue, (in which sence also it is abolished) but not our rest from sinne here, and from misery hereafter; for these were common to the *Iewes* together with the Christians. The rest therefore of the day, was partly Morall, partly Ceremoniall; but not that one in seven should be sanctified, for that this is simply Morall, we haue the full cry of the Schoole-men themselves. That the particular taxation of this one in seven more then of another was also Positiue, not Ceremoniall; for there is the same taxation of one in seven under the Gospell, and yet no Ceremony is put therein; nay God having as it were chalked it out unto us by his works, it may well be reputed Moral. As therefore God commanded the *Iewes* their day: so hath he also appointed us ours, even the first day of the week for our Christian Sabbath; That herein the wisdom of God is most remarkable in his Law, saying not, Remember the Seventh day, but Remember the Sabbath day the day of Rest to sanctifie it. For by this meanes we also keep the fourth Commandement, in sanctifying the Lords day; For as the *Iewes* were tyed to the observation of the Sabbath, and had one of the seven preferred unto them: So we haue also our Sabbath, and one also of seven prescribed us. That though we take not the Lords day, as it is such a day of seven, from the Commandement; yet the rest, and sanctification thereof, we justly deriue from thence. That undoubtedly the Gospell doth not allow a worse proportion of time for the worship of God, nor a worse manner of observing it, then the law did: and a greater doth not well stand

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with our ordinary callings. That seeing the day of the Creatours rest is abolished, none of the seven can be more proper for a Christian mans observation, then the day, on which his Redeemer rested, whom the

*\*Mark. 2. 28.* *\*Scripture stiles Lord of the Sabbath;* For God marked it out unto the Apostles, to whom the translation of the day appertained by the resurrection of Christ, a work no way inferiour to the Creation. This therefore is *the day, which the Lord himselfe hath made*, saith the Prophet, *Psalme 118. ver. 4.* That although there be no expresse prooffe in Scripture, yet sufficient it is to proue an institution, from the continue, un-interrupted practice of the Church, which cannot be casual; and indeed nothing else can satisfie any, whose judgment, and conscience cannot be overawed by the ordinance of the Church. That therefore we must remember this to be our Christian Sabbath, (for so we may justly call it, though neither Scripture, nor Antiquity so stile it, because all acts of Parliament, and Proclamations of the State so entitle it) being I say our Sabbath, we are to sanctifie it in all points, as the *Jewes* did theirs; both for the time, which must be 24. houres: and for the rest, doing nothing, which may be an avocation from holy things. As for sports and pastimes, howsoever the gilded titles of Christian liberty, honest recreations, and the like be put upon them, yet it may justly be feared, least prophanesse and luxurie be thereby intended, and a wide gapp let open to all licentiousnesse. That all men know, how sincere soever the mind of the Magistrate be, how greedily the vulgar



vulgar are set upon these sports, how incroaching upon liberty, how undiscreeet in enjoying it, how impatient of any restraint therein. On the other side, that the Saints delight in consecrating a Sabbath gloriously unto the Lord; so that when others, instead of refreshing, toyle themselves in May-games, or Morricedaunces, or worse, finding perhaps their own pleasure therein; the Saints finde nothing so sweet as the Lords statutes, nothing so ravishing as the refreshings of the holy Ghost, nothing so amiable as the Assemblies of their Brethren, being made thereby more painefull and conscionable in their severall callings the whole weeke after.

How these things, which seeme thus handsomely contrived, doe hang together like a rope of sand, consisting of some truths, more falsehoods, most uncertainties; let the indifferent Reader judge. It is true, that God created *Adam* in Paradise; but not true, that the creation of the world was made knowne unto him by revelation; for then, to what pupose was his excellent knowledge, in which he was created, (and which many preferre beyond that of *Solomons*) imparted unto him? That God commanded the first seventh day to be his Sabbath, is very improbable; for what needed *Adam* a Sabbath in Paradise? And if he sinned the sixt day (as most conceiue) this was a bad preparation to the next dayes Sabbath, & such as was likely to disturb the whole work. If he stood the sixt day and sinned the seventh (long he stood not, all agree) was the day of his fall, think you, the day of his Sabbath?

bath? That he entred upon the dominion of the creatures upon the seventh day; contradicts the very Text it selfe, which saith, they were delivered up unto him upon the sixth day; unlesse we like to interpret Moses by the figure *Anticipation* in that Chapter, which is so much condemned in the next. That time was first divided by weeks, afterward by months, which is the very pillar of all the rest; is as weakly, as confidently affirmed: For not to speak of the circle here used, the division of time into weeks being brought to proue the Sabbath to haue beene from the beginning: & the Sabbath being blest & sanctified from the beginning to proue this division of time by weeks; no such thing can be concluded from that Text; unlesse we grant, that all separated and sanctified daies (and such were all the Iewish Festivalls) are presently to be the divisions of time. On the other side, sure we are, that man in the beginning was put to Schoole unto the creature, and that the Sunne and Moone were purposely set in the Firmament to shew him times and seasons. Is it now probable, or can it stand with the intention of the Creator, that man should come by the divisions of times, otherwise, then by observing the Sunne, and Moone, especially since the changes of the Moon doe so punctually lead us unto weeks? In the next place, it was wisely foreseene, that a positive precept serues not our turne; and therefore we fetch about for a morality also therein, which cannot be without fundry suppositions. That nature tels us of time to be set apart for Gods worship, is most true; but that shee directs



rects us to this in speciall, or that in particular, is fallaci-  
ciously collected. For what if the creature be under  
the absolute power of the Creator, are therefore no  
Circumstantials left to the discretion of the Church  
in holy things? What though some particular per-  
sons would unequally carue therein, as *Prometheus* <sup>a</sup> *Nunquam*  
did betweene himselfe and *Iupiter*, would the Church <sup>b</sup> *Deus adeo*  
alwaies assisted by Gods spirit, think we, doe the like? <sup>c</sup> *grande fecit*  
So for the comfortable performance, which is preten- <sup>d</sup> *miraculum in*  
ded, I would aske, which is more comfortable, when <sup>e</sup> *celo, aut ter-*  
we haue some things voluntary, which may be a free <sup>f</sup> *ra, siue resu-*  
gift: or when we are fettered in our performances, like <sup>g</sup> *scitando mor-*  
flaues, more then sonnes? Lastly, that uniformity in <sup>h</sup> *tuos, siue illu-*  
publique actions cannot be observed, unlesse God in- <sup>i</sup> *minando ce-*  
terpose his immediate authority, favours of some- <sup>k</sup> *cos, & sic de*  
thing else, then Sabbatharian tenents. If those daies <sup>l</sup> *aliis; sicut est*  
are alwaies holy, which are honoured with some no- <sup>m</sup> *miraculum*  
table work of God, I see no reason, why the day of <sup>n</sup> *hoc unionis*  
our Saviours incarnation and hypostaticall union the <sup>o</sup> *humanitatis*  
most unsearchable and glorious work <sup>p</sup> *addivinita-*  
Friday, wherein was finished the work of our redemp- <sup>q</sup> *tem. Gers.*  
tion, should not be a Sabbath, as <sup>r</sup> *parte 4a ser.*  
Surely, although all Sabbaths haue beene kept upon <sup>s</sup> *de Nativitate*  
daies chalked out by Gods famous works, yet all <sup>t</sup> *b Euseb. lib.*  
daies thus chalked out haue not been forthwith Sab- <sup>u</sup> *4. c. 18.*  
baths by divine institution. That the proportion of <sup>v</sup> *c Videri ergo*  
one in seven to be kept Sabbath cannot be ceremoni- <sup>w</sup> *possit Domi-*  
all, & that never any found any Ceremony therein, is <sup>x</sup> *nus per diem*  
utterly untrue. For, to omit others; <sup>y</sup> *septimum po-*  
since observed, that it did not only historically teach <sup>z</sup> *pulo suo deli-*  
the <sup>aa</sup> *neisse futu-*  
<sup>ab</sup> *ram sui Sab-*  
<sup>ac</sup> *bathi perfecti-*  
<sup>ad</sup> *onem. Cal. de*  
<sup>ae</sup> *4. pra.*  
<sup>af</sup> *Sic etiam Cle-*  
<sup>ag</sup> *mens Alexan-*  
<sup>ah</sup> *drinus ex Pla-*  
<sup>ai</sup> *tone. lib. 5.*  
<sup>aj</sup> *Stromar.*

the *Jewes* the perfection of the works of nature, but mystically also the perfection of the works of grace; and that nothing should be wanting unto us in the person of the promised *Messias*, the number of seven being the number of perfection. Alike solid is that, which followeth, that the Rest of the seventh day had relation unto Christs rest only in the graue; but was not mystically referred unto the grace of the Gospell; which is contrary both to the Scripture, and to the streame of all Divines, Ancient and Moderne. And what if the *Jewes* were partakers of the grace of *Christ*? yet were they led thereunto by the hand as children, in these and the like figures; and how doth this hang together, There is a taxation of one in seven under the Gospell, therefore that, which the *Jewes* had under *Moses*, could not be ceremoniall? That we under the Gospell keep the fourth Commandement is most true, understood in generall of the substance of the Commandement, for times of publique worship, but in nothing else. For though it say, *Remember the Sabbath day*, not the seventh; yet immediatly it addeth, by way of exposition, *the seventh is the Sabbath*; and which it meaneth of the seventh, even the next after the creatiō. We must not then make God wise according to our fancies, by making his word a *Lesbian* rule, broken asunder, and patched together at our own pleasures. But say, it speaks of a Sabbath in generall, how doth it speak of a seventh day-Sabbath in particular under the Gospell, or of the Lords day in particular? This therefore must be helped with another heap



heap of <sup>positions</sup> superstitions. Christians, you say, must not giue a worse time unto the Lords service, then did the *Jewes*; must it therefore be just the same; that a better would proue a publique grievance, is a plausible put off; why might we not giue him every sixt day, if the whole Church should think it fit? would it not be all one upon the matter to Trades-men & Labourers? But the Lord hath marked out unto us his own day by his own resurrection. This is most true, and therefore the Church alwaies hath, and I doubt not but ever wil obserue it to the worlds end, though only by the Churches authority. But supposing it to be our Sabbath, must it not be kept for time and manner, as that of the *Jewes* was? If it be not the Iewish, why should we keep the Iewish time of just so many houres, with the Iewish manner of rest for such or such cessations? As for the rest, he that is a Teacher of prophanenesse, and an Abettour of licentioulnesse, an untempered mortar-dauber, let him be accursed.

The other patterne of doctrine therefore in this point, is. That God created man in that high measure of knowledge, *as made him little lower then the Angels*. That man continued in this estate but a very short time, perhaps not many houres. That notwithstanding his fall, a great part of his wisdom remained with him, especially his naturall knowledge of the creature, and the worlds creation. That God admitting fal'n man into the state of grace through repentance, was pleased to converse with him (though not so familiarly, as otherwise he would haue done) by

by apparitions, and revelations. That the light of nature remaining, taught him, that this God must be publickly worshipped. That he being not unmindefull of his fall, and the curse, which thereby was brought upon him, death: and being instructed in the faith of the *Messias* to be slain, hence God came to be publickly worshipped by the sacrifices of slain beasts. That the set time of this publick sacrificing is not mentioned in Scripture. That the place in the second of *Genesis* was written by *Moses* after the Law was given, and had relation thereunto. That nothing can be averred of the Patriarchs practice till Israels coming into the wilderness, and the fall of *Manna*. That the Law delivered in the fourth precept is morall for substance, as that God must haue times for publick worship; Ceremoniall for circumstance in the rest, binding the *Jewes* only, & leading them partly backward, to their state in *Egypt*, the fall of *Manna*: partly forward, to good things to come in Christ. That Christ therefore and the Gospell being exhibited, this circumstantiall Sabbath must cease; but expired not quite untill the destruction of the Temple. That during this while, the Apostles kept the Iewish Sabbath, as they did other Ceremonies. That withall they kept in a manner the Lords day also for breaking of bread, though this was not alwaies done upon that day only. That whatsoever the Apostles did in the Churches by them planted, was not by Apostolicall authority, they being the Churches Pastors, as well as Christs Apostles. That the discipline of the Church

(of



(of which the time and manner of publique Assemblies is not the least part) was established by them, as Pastors, not Apostles: and might afterward receive such changes, as the state of succeeding times should require. That therefore the institution of the Lords day is by Ecclesiasticall authority; and that this is a sufficient tie of conscience to all such, as list not to be obstinately wilfull. That the Lords day thus established must be observed, and set apart for Gods publique worship; and all meanes used for the supporting thereof. That those, that joyne not with the Congregation therein, are guilty of prophanation. That whatsoever doth hinder this in any man (of which no generall rule can be given) ought to be avoided by him; and that herein every mans experience can best informe him. That such things, as are used only as diversions of the minde, and recreations of the body, are lawfull on this day, so they offend not in any other circumstance. That those, that are inclined, and inabled to private holy exercises performed without fraud, or sinister respect, doe that, which is most profitable and commendable, though not bound thereto by the Law of the Lords day. That all men should be watchfull over themselves to keep a spirituall Sabbath from the servile works of sinne throughout the whole course of this life, having alwaies an eye to that Sabbath of Sabbaths, promised us in the kingdome of GOD our Father, and of his deare Sonne IESUS CHRIST, to whom be honour, and glory now and for ever more. *Amen.*

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